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DEBATE.

ON

THE PUNISHMENT OF THE WICKED

AND

THE KINGDOM OF GOD:

ITS CHARACTER, LOCALITY

AND

THE TIME OF ITS ESTABLISHMENT;

BETWEEN

ALLAN B. MAGRUDER,

OF CHARLOTTESVILLE, VIRGINIA,

AND

EDWARD E. ORVIS,

OF NEW LONDON, PENNSYLVANIA,

HELD

AT ACQUINTON CHURCH, KING WILLIAM COUNTY, VIRGINIA,

On the 11th, 12th, 13th and 14th of June, 1855.

P. KEAN,

STENOGRAPHIC REPORTER.

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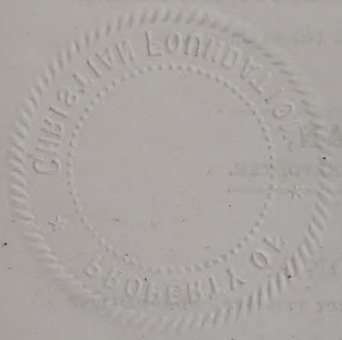

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PREFACE.

The following is a fair and full report of the DEBATE between Messrs. MAGRUDER and ORVIS. The issues, as will be seen, are entirely novel; and to this, doubtless, is owing the very general anxiety manifested for some time to see the Debate in print. No discussion could have commanded more interest than this had during the four days allotted to it. Hundreds, of both sexes, from the surrounding counties, were in attendance from the opening to the close of the Debate, and it may be safely asserted, that a more attentive and intelligent audience never before assembled in Virginia, upon any like occasion. The Debate was conducted in the best possible spirit, and the strictest order prevailed throughout. The audience seemed, in fact, as if spell-bound, so novel and interest-

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ing were the arguments presented. Several held their Bibles in their hands, referring to the various passages adduced in the arguments, doubtless, with a view to analyze them to their satisfaction at a more convenient time.

Never were any issues more thoroughly canvassed than those which formed the subjects of controversy in this instance, THE BIBLE being held, under all circumstances, as the sole arbiter. Extraneous opinions, rendered by distinguished writers favorable to the respective views of the speakers, were presented, in a few instances, on both sides; more, however, by way of illustration than proof. But the great standard of argument and proof was THE BIBLE, to which both parties made their appeal.

As an indication of the earnestness with which this work is sought, and the general interest felt in the discussion, it is sufficient to state that several hundred copies of it were engaged weeks in advance of its publication. Nor is this interest peculiar to the

immediate friends, or brethren, of the debaters; many others, actuated by a desire to ascertain the arguments involved in issues of so novel a character, have manifested an anxiety, no less intense, to secure copies of the work upon the first announcement of its being in press. Indeed, it is believed, that no DEBATE has ever before embodied more copious and pertinent Scripture testimony, or contained a larger amount of facts, arguments and valuable Biblical information, than is contained in this work.

It is proper to say, that the report of Mr. MAGRUDER'S speeches does not embody all the passages of Scripture which he actually quoted. The reason of this was that, although accurately taken down at the moment, such numerous quotations gave to his addresses an appearance of redundancy, in the opinion of the Reporter, which he thought it desirable to avoid. It was not until the printing had progressed too far to supply these omissions in their proper places, that Mr. M. became aware of the fact and

communicated his earnest wish that every Scripture text he introduced should appear, as he regarded them as "so many indestructible links in the chain of Divine testimony." It is only by here stating the fact, that any undesigned injustice can be, in part, repaired. In Mr. M.'s speech, beginning on page 350, he quoted very copiously from the book of Isaiah, reading nearly the whole of the six last chapters in support of his position touching the restoration of the Jews, and the future glory and prosperity of Jerusalem, as the "City of the Great King."

P. KEAN, *Reporter.*

PROPOSITIONS AGREED UPON

FOR

ORAL DEBATE

BETWEEN

MESSRS. A. B. MAGRUDER AND E. E. ORVIS.

1st. The punishment of the wicked will end in the eternal extinction of their being.

MR. MAGRUDER AFFIRMS—MR. ORVIS DENIES.

2d. Jesus Christ, since his advent, has set up his Kingdom in this world, in fulfilment of the predictions of the Ancient Prophets, and the preaching of John the Baptist.

MR. ORVIS AFFIRMS—MR. MAGRUDER DENIES.

RULES OF DISCUSSION.

1st. We agree that the Debate shall take place at the Acquinton Church, in King William county, and shall continue from day to day, exclusive of Sunday, commencing on Monday, the 11th of June, 1855; the session to continue from ten o'clock, A. M., to one

o'clock, P. M., and from two o'clock to four o'clock, P. M., each day.

2d. The affirmant of a proposition shall open and the respondent conclude. The first speech of both affirmant and respondent, in each proposition, shall not exceed one hour, or remaining speeches half an hour, in length.

3d. This Debate shall be under the direction of a Board of Presidents, of whom each party shall choose two, and these a fifth; any three of whom shall constitute a quorum.

4th. The duties of this Board shall be to preserve order in the assembly, and to keep the parties to the question.

5th. This Debate is to continue four days.

ALLAN B. MAGRUDER,
EDWARD E. ORVIS.

The following gentlemen were selected under the 3d Rule, as the Board of Presidents: Messrs. B. B. Douglass, George Edwards, H. B. Tomlin, Fendall Gregory and John H. Pitts. Mr. B. B. Douglass was appointed Chairman.

DEBATE.

MONDAY, June 11th, 1855.

Owing to a misunderstanding on the part of one of the Moderators as to the hour when the debate was to commence, the assembly did not meet before 12 o'clock, M. At that hour the Moderators took their seats, and the President, Mr. Douglass, having called the assembly to order, read the first proposition, as follows: "The Punishment of the Wicked will end in the eternal extinction of being."

MR. MAGRUDER'S FIRST SPEECH.

Mr. President, Gentlemen and Fellow-Citizens:

I think myself happy, that in the providence of God, I am permitted to stand this day, in the presence of this large, respectable and attentive audience on an occasion so auspicious to a fair and patient hearing—to submit, for your consideration, certain testimony derived from the oracles of Reason and Revelation, on the great subject of the Final Destiny of a large portion of our race. In affirming my earnest persuasion of the truth of the proposition which has been just announced in your hearing, I am animated by the reflection that I appear before you in execution of the great mission which our Maker has committed to all his intelligent crea-

tures—in the discharge of the duty imposed on us all—to vindicate the ways of God to man—to vindicate the wisdom, the justice and the benevolence of our Great Creator, which, in my humble judgment, the current theory of eternal punishment—absurdly regarded as synonymous with eternal *torment*—most rudely and unwisely assails. I do not stand here, as the champion of any dogmas of my own or of any other man. Far otherwise—I am to defend *the truth*, as it is in Jesus. I appear as the advocate, so far as this proposition is concerned, of what I honestly and earnestly believe to be "the faith once delivered to the saints."

I am, indeed, not insensible to the criticism to which I expose myself, in attempting the discussion of a question, regarded by some, as difficult and obscure, and by others, as too fearful in its aspects to be freely canvassed—a question too, which, in its elucidation, has called forth the efforts of the wisest and most learned of mankind. Nor am I ignorant of the unwelcome fact that, on this question, I am compelled, by my convictions, to take a position against which the prejudices and opinions of a large majority of this audience are already warmly enlisted. The potent influence of such considerations is not to be overlooked or disregarded in this discussion. Doubtless the respected gentleman who appears as the respondent, on this occasion, looks, not without great confidence, to these powerful auxiliaries, to secure him an easy victory. Under such circumstances, if I relied on my own strength—if I

confided in any wisdom or power that I possess, I might well shrink from the task before me. But, in truth, I make no such pretensions—I claim no other qualifications for the task I have undertaken, than an earnest persuasion of the truth of my conclusions, derived from a heedful, diligent and deliberate examination of the testimony of reason and revelation, on the premises before us. If these oracles fail me, I have nought else to offer, and the respondent will be entitled to win the triumph which, no doubt, he already anticipates. *Triumph*, did I say? There is no room for personal triumph in such a contest as this. It is certainly my own, and I would fain believe it is equally the earnest hope of my opponent, that *truth* alone may triumph in this friendly controversy. Our object is not victory, but truth—and, forgetting ourselves, the only rivalry we acknowledge is in a candid and manly competition for the discovery and establishment of the whole truth on the subject under discussion. Had I supposed that objects and purposes less noble and useful were to rule the hour, I assure you, I should not have consented to bear a part on this occasion. With me, truth alone is worthy of all efforts and sacrifices. To paraphrase a fine passage of the great Poet of our language, "the fairest gem that mortal times afford, is spotless TRUTH," for truth is of God; error is from man. Truth is eternal, while error will perish, and though the contest between them be long, the issue cannot be doubtful. The friends of truth need not repine because for a time the light

of the precious jewel may be obscured—claiming God for its author and its end, it cannot perish, for there is nothing really good or great or beautiful that is not true. The sentiment, though trite, is just, that

> "Truth crushed to earth, will rise again;
> The immortal years of God are hers;
> While error, wounded, writhes in pain,
> And dies, amid her worshippers."

It is the tendency of truth to impart a certain freedom and boldness—the full assurance of faith—to its disciples and advocates. "He is a free man whom the truth makes free, and all beside are slaves." There is a mighty power in those convictions of the mind which are inspired by truth; and as I shall speak to you, in this discussion, with a freedom proportioned to the measure of my own persuasions, I trust you will not confound this confidence with that spirit of dogmatism and self-conceit which betrays the partisan of a foregone conclusion.

Before proceeding directly to the proposition offered for debate, I shall be pardoned, I trust, for pausing a moment to advert to the misgivings which, to some extent, possess the popular mind, even under our free government, as to the wisdom and utility of these public discussions of questions of religious faith. Such doubts and fears are surely not in keeping with the spirit of the age—the temper of the times in which we live. The cause of truth has nothing to fear from fair investigation, seeing that

her greatest foes are ignorance and prejudice, and her most efficient friend and ally is free discussion. It is error, not truth, that shuns the light and dreads exposure. The Protestant Reformation is a noble monument of the value and power of free, open, public discussion on points of religious faith and practice. Yet there were not wanting men of learning in that day, who deprecated discussion and controversy as themselves greater evils than those they were designed to cure. "Better have in the Church, a peaceful error than a troublesome truth," said the learned and temporising Erasmus to Luther.

"*Peace* indeed, if possible, but *truth at all hazards*," was the prompt reply of the intrepid Saxon Reformer. But why talk of the Protestant Reformation or cite the example of Luther and others, in the presence of the precepts and examples of the Great Founder and Author of our faith and his immediate successors! What history records the career of more devoted and untiring disputants and controversialists than Christ and his Apostles? It was a great mission of the earthly career of the Messiah, to propound and vindicate truth—and to detect and expose falsehood. To do this, he resorted to the weapons of controversy—he contrasted light with darkness—he freely and boldly confronted error with her dreaded rival—truth. In opening the *memories* of his life, we find him, at the early age of twelve, "in the temple, sitting in the midst of the doctors, both hearing them and asking them questions." In the synagogues—in the market places—from the porti-

coes of the temple—by the well of Samaria—on the mountain's brow—in the solitude of the forests—on the shores of the sea, and even at the judgment seat of Pilate, he ceased not to teach and preach a doctrine, which, though "to the Jews a stumbling block and to the Greeks foolishness," we profess this day to reverence, as the perfection of reason and the highest effort of a Divine Wisdom. Look, too, at the Apostles! How unworthy in their eyes is a blind, implicit, unreasoning faith! When Paul went to Athens—the mistress of science and learning—the seat of all the refinement, philosophy and wisdom of the Pagan world, "his spirit was stirred in him, when he saw the City wholly given up to idolatry—therefore *disputed* he in the Synagogue with the Jews—and with the devout persons, and in the market daily with them that met with him." He encountered the Stoics and Epicureans, the religious teachers of the age, for their philosophy and religion were one. And standing in the Areopagus on Mars Hill, he delivered to them that masterpiece of argument and eloquence which is preserved in the 17th chapter of the Acts of the Apostles—He offered this in refutation of the follies and absurdities of their cherished creed. With such examples before us, we need pause no longer to find apology or precedent for the occasion which has brought us together. In truth, from the premises before us, we have no option. We dare not neglect or omit the defence of the truth against the mighty hosts which still stand up in stern opposition to it. We must

needs heed the plain Apostolic command, to "*try* the spirits whether they be of God—to prove all things and hold fast that which is good; to *contend earnestly* for the faith once delivered to the Saints." In doing so, we obey the divine command. We boldly do our duty and leave the consequences, without fear, to him who judgeth righteously.

> "Bold in speech and bold in action,
> Be forever; Time shall test,
> Of the free-souled and the slavish,
> Which fulfils life's mission best."

Let us turn now to the proposition before us? What are its terms? "The punishment of the wicked will *end—(not consist)*—in the eternal extinction of their being. I shall define these terms: *Punishment* is the infliction on the guilty offender of the penalty of a violated law. *The wicked* are those who, knowing their duty, wilfully violate it, and become justly obnoxious to Divine displeasure. The verb—"*end*"—is used in the sense of ultimating or *resulting*—and the "eternal extinction of being," is an expression equivalent to *everlasting destruction.*

To prove this proposition, two sources of evidence are open to us. These are Reason and Revelation. Each of these merit our attentive examination, for both are gifts of God. These oracles will never be found to oppose or contradict each other. Revelation may indeed require our assent to truths which are above the reach of reason, but never contradictory to its sound teachings. I trust there are none

present who are willing to subscribe to the pernicious sentiment that reason and religion are irreconcilable—that where reason begins, religion ends, and *vice versa;* which is, to affirm, in effect, that religion is an *unreasonable* system. On the contrary, as God is the author of both, and as he doth not contradict himself, all true religion will be found in harmony with true science and with right reason. The proper use and end of reason is to inspect the credentials of revelation, and, being satisfied of its authenticity, to lead us to the Bible, and, not forsaking us there, reverently to accompany us, with this faithful Guide, as the Pilot, in the search for truth. In invoking the exercise of your reason first, in this argument, I follow the highest example, for, it is written, "Come, let us *reason* together." The path of duty is said to be a "*reasonable* service." And, again, I cite the authority of an Apostle, of whom it is written, that "as he *reasoned* of righteousness, temperance and judgment to come, Felix trembled." What then is the *rational argument* on the premises before us?

I affirm,

1. That it is not *impossible* that the proposition announced should be true. Surely it is not an *impossible* thing that human beings who live in the constant and wilful violation of the law of their Maker, which is holy, just and good, on the due observance and harmonious action of which the moral order of the universe depends, and without which, they can never themselves be happy, should ultimately pe-

rish—utterly cease to be. As he who created, can also destroy, it is by no means impossible for him to remand the wicked into that blank nothingness from which, by the fiat of Omnipotence, they first sprang into being.

2. Neither is it *absurd* to suppose that those who contradict the great end of their being—who choose darkness rather than light and prefer falsehood to truth, should, at some period of their vain and pernicious career, lose that existence which by their own perverseness can never be otherwise than miserable. This conclusion is certainly not so repugnant to our moral sentiments, or so shocking to our understandings as to be discarded as an absurdity.

3. It is not so *improbable*, that we cannot rationally entertain this hypothesis. On the contrary, if we were left to discover for ourselves, by the *character* of Deity as displayed in his works of beneficence and wisdom, the probable doom of the obstinately impenitent and incorrigible of his creatures, I maintain, we should see many strong and cogent reasons why such should perish altogether, and be entirely removed from a scene in which they could not, because they *would* not, bear any useful or honorable part.

4. Seeing that this conclusion is not impossible or absurd, or even improbable, may I not advance a step farther, and maintain successfully that *such* a destiny for the wicked is altogether *probable*, especially when we compare it with the doctrine of endless existence in torment. Looking abroad with

the eye of wisdom and benevolence, on the whole sensitive and intelligent creation, it will strike us as altogether *probable* that the unhappy beings who justly incur the displeasure of their Judge, should rather perish entirely, as the final end of a previous course of retribution, than that they should by a divine and miraculous arrangement, be kept alive, not merely for long ages of punishment, but even forever and ever, in exquisite and indescribable torment!

5. On this review of the rational aspects of the question and comparing the theory of their entire destruction, ultimately, with the opposite notion of their preservation on purpose to be tormented through infinite ages, I contend on reason's testimony, that the former being not only a probable, but by far a preferable destiny, may be logically accepted as the *correct theory*, because of the exclusion of every opposing hypothesis, and is therefore *true*.

There is another, and, to me, an insuperable objection to the current theory of the eternal torment of the wicked, which my opponent is understood to advocate, which, if found to be tenable, entitles me to claim a decision in my favor. It is that that dogma is utterly inconsistent with the proper end and object of punishment, and cannot therefore be true. Reason proclaims certain fixed and unalterable purposes to be answered by punishment. These are,

1. To vindicate the authority of the lawgiver.

2. To deter others, by the example, from transgression.

How can these objects be effected by the infliction of endless torment? If we suppose the *first* to be practicable, though it is not easy to see how to be always punish*ing*, though never punish*ed*, (which the popular theory necessitates) can ever constitute *punishment* which implies a *completion* of the process; how is the *second* motive or object of punishment to find any place in the popular theory? This admits that the righteous who escape the penalty are to be like the angels, immortal and incapable of sinning. Surely then it will not be necessary to hold up to *them* the terrible warning afforded by the agonies of the damned. For whose benefit then is the example to be furnished? *Obviously* there is no use—no object or purpose to be answered in any rational scheme of compensation beyond a just retribution—a punishment "*according to their deeds*"—and as these are finite and terminable, so the penalty must have an end.

I proceed now to the *Bible* argument. But it is necessary to adopt, in advance, certain rules of interpretation, as guides in our investigation. For that purpose, I offer the following, which will be approved by the judgment and common sense of all present:

1. The literal sense of words is to be preferred, unless cause can be shown for interpreting them otherwise.

2. That construction is to be adopted which preserves the integrity of the context—obviates a con-

tradiction of other parts of scripture, and harmonizes the whole volume.

3. That which is obscure and doubtful must be explained by reference to that which is plain and clear.

Opening the Bible and surveying its contents, the first argument that presents itself in the path of that theory to which the proposition I am maintaining stands opposed, arises from a *fact* of startling significance. It is that from the calling of Abraham to Christ—a period of near two thousand years—*no remedial or religious system* whatever was *provided for any other people than one—the Jews!* Now, what is to become of the abominable, the vicious, the depraved, among the heathen during this long interval? Are *they* too doomed to eternal torment? Yet no means have been devised for their rescue from so dreadful a fate, and no hint is given, during this lapse of ages, no notification whatever, of an end so appalling! Is this the decree of an infinitely wise, good and gracious Being? A doctrine fairly obnoxious to objections so unanswerable, cannot be true.

The question before us involves the consideration of the *constitution of man*, for it seems altogether reasonable, in determining the destiny of a being, to advert to his origin and organization, and as it is the Bible only that reveals man to us in the three departments of his being—*as he was, as he is*, and *as he shall be hereafter*—we open the pages of this Holy Book, and invite you to survey the first man, as he sprung from the plastic hand of his Creator.

What was he by creation? Genesis ii. 7, replies, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and *man became a living soul*"—*not* possessed of an immortal or even a living soul, but *man*—the whole being, was *himself the living soul.* The narrative shows that, as to his state, he was a probationer for the continuance of the life he then enjoyed—and, as to his constitution, he was so formed as to be capable of life or death, as his own conduct should determine. Before his fall, his history is brief—the great event of his life being his transgression, and his consequent expulsion from the garden in which the Lord God had placed him. After his fall, and by that event he becomes subjected to death, and, as to his constitution, he is now a mortal sinner. The execution of the sentence of death being respited for the purpose, he now becomes a candidate or probationer for another, or future life and destiny. If, on trial, he forms a character which his Creator approves, he will be appropriately rewarded, notwithstanding his necessary subjection meanwhile to the penalty of death—while, on the other hand, if found wanting, when put to the proof, he will be justly punished thereafter for the deeds done in the body. As our investigation relates at present only to the destiny of the wicked class, we ask, now, is there any thing in this narrative of the creation of man—in the constitution which God bestowed upon him—which necessitates the continuance of his existence forever? Are we not bound

to answer, with the Bible in our hands, that so far from it, the reverse is the *Bible* doctrine. Let us consult the narrative. Genesis iii. 1–6: "And the serpent said unto the woman, yea, hath God said, ye shall not eat of every tree of the garden! And the woman said unto the serpent, We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, *lest ye die*. And the serpent said unto the woman, *Ye shall not surely die*, for God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

Here, then, is a plain and distinct issue of veracity between the Lord God on the one hand, and the serpent on the other. The former positively affirms, Genesis ii. 17: "In the day that thou (Adam(eatest of the fruit of the tree, (dying,) *thou shalt surely die*," whilst the latter as plainly maintains, as we have seen, "Ye shall NOT *surely die*."

I desire you particularly to observe, that these words were addressed to the whole man, and that it is of the whole man, who is the *living soul*, it is affirmed "THOU (not thy body) shalt *surely* die."

It will hardly be denied by my opponent, that the Lord God spoke the truth, and that the serpent "the Father of lies, and a murderer *from the beginning*, was guilty of falsehood in affirming of Adam and Eve, "*Ye* shall *not* surely die," yet, most strange and startling conclusion, *to this day*, the learned and

pious of mankind, the so-called orthodox *church*, maintain, with zeal and pertinacity, the *very proposition* that the serpent announced, viz : that *man is an immortal being*, and therefore that he will NOT surely die! If, indeed, this be true—if the serpent told the truth, there is an end of this discussion on this point, for death cannot be affirmed, logically and consistently, of an *immortal being*. But if, as I maintain in opposition to my opponent and his orthodox confederates, that which the Lord God affirmed was *true*, and consequently the opposing statement of the serpent was *false*, it follows, inevitably, that man is a *mortal* being—that as the whole man was addressed in the prohibition, the whole man was involved in the transgression, and that, by consequence, the *whole man* must suffer the penalty, *death*. On this authority then, and sustained by this reasoning, I maintain that death is a complete and absolute process—that the sentence which has been passed on all our race, when carried into effect, deprives us entirely of life—and, as to any sentient, conscious existence, blots us out of being as effectually as if we had never been, and that but for future life by a *resurrection*, (which is peculiarly and exclusively the *Bible* theory of future existence,) man would sleep *forever* in the dust. This may not be *orthodox*, I admit. It is, however, better. *It is true*. It claims God for its author, and cannot therefore be false, as I hope to be able abundantly to show in the course of this debate. If this be not true, I ask now, how it comes to be written in

this very narrative of the fall of man to which we have referred, thus. Genesis iii. 22: "And the Lord God said, Behold the man is become as one of us, to know good and evil, and *now lest he put forth his hand*, and take *also* of the *tree of life, and eat and live* FOREVER, therefore the Lord God sent him forth from the garden," &c.

If already, and by constitution or creation, *immortal, incapable of death*, why banish him from the *tree of life*? But, as we see, it was *lest* he eat and *live forever*, that he was denied access to the tree. *It was to prevent him from living forever*, then, that he was expelled the garden. But, how absurd this reason, if he were *already immortal*.

This testimony affords us, just here, a strong argument against the popular fallacy of eternal torment as the portion of the wicked, to which I beg to ask your attention.

If we suppose, in harmony with the current doctrine, that the eternal conscious existence of the wicked in immitigable torments, is the Divine Decree, may we not reverently inquire why Divine Benevolence did not substitute eternal life *in the present state* for the death-penalty affixed to Adam's sin? That, though a greater evil than simple death, would have been a far preferable fate to endless life in torment. It seems, however, from the words, "lest he put forth his hand and eat and *live forever*," that living *forever*, in the present state of *mixed* good and evil, was a calamity so dreadful that the mercy of God revolted at it, and hence he

resolved so to arrange his plan as to save us from that destiny. This was truly a gracious and beneficent arrangement, seeing that the present state with its sorrows, cares and troubles incessantly accumulating, would become sorrowful and distressing in the extreme. Yet how much better that fate for the wicked—whose case we are considering—than the doom of endless misery. In this State, there is *good* as well as evil; but in *that*, there is *only* evil and that intolerable and eternal. If God's goodness forbade him to doom man to the sad destiny of liv ing forever in the present state of *mixed* good and evil, *a priori*, the same merciful and benign attributes of his character, restrain him from consigning any of his creatures to the far worse and more dreadful destiny of living forever, in the midst of idtolerable sufferings, in a state of *unmixed evil!*

As the popular conceit of *the immortality of the soul* lies at the foundation of the orthodox creed, and is the very source and fountain of all the religious error that prevails among men, and especially of the theory of future punishment I am opposing, I shall now address myself to the inquiry, do *the Scriptures* afford any countenance whatever to that dogma? That it was believed and taught by Socrates and Plato, and other so called philosophers and sages of the ancient Pagan world, is freely admitted. That it is the established creed of the poets, philosophers and clergy of the present day, and forms the raw material, the staple commodity, of Milton's fanciful poem, *Paradise Lost*—of Young's *Night*

Thoughts—Moore's *Lalla Rhook*, and indeed of the current religious literature of the present and many past ages, cannot be denied. But we are to try this question by no such blind guides as these. We make our appeal to this Book—to the Bible—a record that assumes to teach our origin, constitution and destiny, and which therefore can *alone* be accepted as competent authority in the premises. *Is this doctrine taught therein?* If so, I ask *where*, and I pause for a reply.

One would think from the force and frequency with which this doctrine is urged on us by those who profess to teach Bible truth, that we should find it written in every page of revelation. Yet I affirm and it cannot be denied, that the *immortality of the Soul—undying Souls, &c.* are phrases which find no place whatever in the Bible! In not one single instance, from Genesis to Revelation, is *immortality* affirmed of man or of the soul of man in his present state! On the contrary, the opposite is repeatedly and expressly declared, for it is written: Ezek. xviii. 4: "The *soul* that sinneth, it *shall die.*"

Job iv. 17: "Shall *mortal* man be more just than God."

James v. 20: "He which converteth a sinner from the error of his way, shall *save a soul from death,*" &c.

The term *immortal* occurs only *once* in the whole volume. It is applied, not to man, but to God.

I Timothy i. 17: "The king eternal, *immortal*, invisible, the only wise God."

Immortality occurs only five times. Again it is spoken of God—and promised to *man*, (not in his present mortal constitution,) but in his glorified, exalted state, when he *becomes* a partaker of the Divine Nature. In 1st Timothy vi. 15, it is predicated *exclusively* of *God*—as "the blessed and only Potentate, the King of kings and Lord of lords, who ONLY hath immortality," (deathlessness.) Now, if *God only* hath immortality, can *man* be said to possess it!

Again: In II Tim. i. 10, it is affirmed that "life and *immortality* were brought to light by Jesus Christ in the Gospel." Now, it is familiar knowledge that Plato taught the doctrine of the *immortality of the soul*—and he lived about five hundred years before the advent of Christ. If the doctrine propounded by Plato was the true system, how can it be correctly affirmed that *Christ* brought it to light? This affords conclusive proof that Christ did not teach the same doctrine of immortality that Plato did, and consequently did not teach the native immortality of man.

In Romans ii. 7, we have the assurance that "God will render to every man according to his deeds; to them who, by patient continuance in well-doing, *seek for* glory, honor and *immortality*," he will render eternal life—a strong proof that man, at present, possesses not *immortality*, for then there would be no reason to exhort him to *seek* for it.

Immortality, and everlasting and eternal life, are phrases of very similar though not identical import in the Scriptures. These terms are never applied

to man in the present state, but often as matter of promise to the *righteous*, at the resurrection, but never to wicked men, as we shall see by several familiar passages.

John iii. 36: "He that believeth on the Son hath everlasting life: and he that *believeth not the Son*, shall *not see life;* but the wrath of God abideth on him."

I John v. 11–13: "And this is the record, that God hath given to us (the righteous) *eternal life:* and this life is *in his Son*. He that *hath the* Son, *hath life;* and he that *hath not* the Son of God, (the wicked) hath *not* life."

To the same effect, Christ teaches in John xi. 25: "I am the Resurrection and *the Life*. He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall *not die forever; (eis ton aioua)* improperly translated, "shall *never* die."

So much for the *Bible* testimony, thus far, as to *the constitution of man*. We have seen that "God *only* hath immortality"—that man has inherited from his first ancestor a broken, mortal, corruptible constitution—that death is the appointed destiny of our race, but that a prospect is open to those who become righteous, and to them only to *become* immortal, by a resurrection unto an incorruptible constitution, and that, by consequence, the *wicked*, not being *in Christ*, who only hath life to bestow, must ultimately fulfil their destiny of returning to their parent dust. [*Time Expired.*]

MR. ORVIS' FIRST REPLY.

Mr. President and Gentlemen Moderators:

I fully concur with my friend, Mr. Magruder, in much that he has said in his opening speech—what he has said eulogistic of truth, of its priceless worth, and of its imperishable nature. I also agree with him, in the main, in relation to the importance of discussion. Investigation is the proper means for the eviction of that "priceless gem," called TRUTH. All truth has been developed by bold, dauntless spirits, earnestly engaged in investigation; and has been maintained by means of discussions like the present.

Nevertheless, I am not certain but I owe an apology to that portion of this audience who concur with me in relation to the points involved in debate on this occasion, for bringing those points before the public, for discussion, under existing circumstances. The great mass of religionists, at least in this age of the world, will concur with me on these questions, while comparatively few can be found who will concur with my opponent. This is no certain proof that I am right, and he wrong; for the truth has often been greatly in the minority. Still, though numbers are no proof of correctness, it may not always be—indeed it is not always—politic for the majority to enter into public controversy with the minority. In such a case the minority has nothing to lose, and everything to gain; and *vice*

versa. If the advocates of any erroneous system, however, though few in numbers are rapidly gaining proselytes, and many are liable to be led away by them, discussion may be resorted to in order to stay the tide of popular delusion. It may, however, be urged that such is not the case in this instance; and that, therefore, a public discussion of this character is uncalled for and impolitic. I acknowledge the force of this objection; and had I acted upon my own judgment alone, should not have occupied the position I now do before this audience. I wish it to be known and distinctly borne in mind, that I have not been instrumental in originating this discussion. I have undertaken to defend the views which I conscientiously believe to be taught in God's word, and to oppose those that I believe to be in conflict with the teachings of that word, at the instance of many friends, in whose judgments I have placed more dependence than in my own. They have thought that such a convocation as the present, and such an investigation as that in which we are now engaged, was demanded by the public, and would be productive of good. I must confess that this large and deeply interested audience, affords some proof of the correctness of this opinion. That TRUTH may be vindicated, and ERROR discomfited in this encounter, is my sincere and earnest prayer.

There is one other point on which I wish to set myself right before this audience, before proceeding to notice the arguments to which you have just

been listening. I already perceive that our discussion is not to be prosecuted in as methodical a manner as is desirable. This will be the result of an imperfection in our preliminary arrangements. Why should we discuss the question of the "*organization of man*" now, when our proposition does not relate to this subject; but to the *destiny* of man, or the final punishment of man. Yet these two distinct questions must now be debated under one general proposition.

To avoid this confusion and want of method, when arranging the preliminaries of this debate, I proposed four distinct propositions; the first relating to the organization of man; the second to the state of the dead; the third to the punishment of the wicked; and the fourth to the setting up of the kingdom. The last two of these were agreed upon. But my worthy friend here peremptorily refused to entertain propositions upon the other two points. The reasons assigned by him for so doing were strange enough.

Mr. Magruder.—I cannot see, Mr. President, what these remarks have to do with the question in debate. I protest against these references to transactions outside of this body. What have we to do now with propositions that were *not* agreed upon. I submit that the gentleman is out of order; and I desire a decision upon the point.

Mr. Orvis.—I await the decision of the Board.

The President.—(After consulting with the

other members)—We are clearly of the opinion that the gentleman is not in order.

Mr. Orvis.—I was aware, Mr. President, that the remarks I was making were not strictly in order; but as the gentleman on the other side had taken occasion to make many general and cursory remarks, having no bearing whatever upon the question in debate, and had spent most of his opening speech in making such remarks, I did hope to be allowed to make an explanation, which I deemed necessary in order that my position and arguments might be properly appreciated. But since I cannot be allowed to complete that explanation, I must leave it just where it is.

I shall now proceed to notice such points in my friend's opening speech as seem worthy of special consideration.

The first thing requisite in such a discussion as this, is a clear understanding of the point at issue. What is the proposition before us? It is this—"*The punishment of the wicked will end in the eternal extinction of their being.*" My friend has defined the principal terms of the proposition; and to the most of his definitions I take no exception. But I demur at his definition of the phrase "*eternal extinction of being.*" This he says, "is an expression equivalent to *everlasting destruction.*" Now "*everlasting destruction*" is a phrase applied in the *Scriptures* to the punishment of the wicked. If, therefore, this is of the same import with the phrase "eternal extinction of being,"—then there remains

no room for debate. In giving the definition he has of this expression in his proposition, my friend is guilty of what logicians call a *petitio principi*—a *begging of the question!!* He assumes the very point in debate.

My friend has, however, inadvertently and indirectly given a far better definition of this expression. He expressed the same idea by the use of the phrase "*utterly cease to be;*" and he says it is by no means impossible for God to "remand the wicked into that BLANK NOTHINGNESS," from which he sprang. This, then, is what he means by "eternal extinction of being"—"*utterly ceasing to be*"—eternal "*blank nothingness.*" That is, the punishment of the wicked will END IN ETERNAL BLANK NOTHINGNESS!!

There are two prominent ideas in my friend's proposition. 1. The punishment of the wicked will *end.* 2. It will end in the *eternal extinction of their being*. Now, there are many religionists who agree with my friend in the first item of his proposition who differ with him wholly in reference to the second item. The *Universalists* believe that the punishment of the wicked will *end;* but they think it will end at death; and that after death, *all*—the good and the bad—the saint and the sinner—will forever be supremely happy. The *Restorationists* believe that the punishment of the wicked will *end;* but they believe that after the wicked have been punished for an indefinite period in the future world their punishment will then cease, and

that they will all henceforth be happy with the righteous. But my friend repudiates both of these theories, while he maintains a third notion—that the punishment of the wicked will not only end, but that it will end in the *extinction* of their being—in their being remanded into that "BLANK NOTHINGNESS" from which they sprang. Both of these points he stands engaged to prove; and upon both of them I join issue with him.

I was glad my friend called your attention to the precise wording of the proposition—to the distinction between the punishment of the wicked *ending in*, and *consisting in*, the eternal extinction of their being. His proposition is, as he says, that the punishment of the wicked will END—not that it will CONSIST in extinction of being. I intended to call attention to this myself, and I am heartily glad that he has done so, for it shows that this peculiar phraseology was not adopted inadvertently, but was so intended. There is a radical difference between the two forms of expression. If the punishment *consists* in extinction of being, then that is all there is of it; "blank nothingness" is the beginning, middle, and end of the punishment. But if the punishment is to END in "eternal extinction of being," then it will CONSIST *in something else*. Extinction of being is, in this view of the subject, no part of the punishment; it is only the *end* or *termination* of it. The punishment *consists*, it is fair to presume, in conscious pain, or suffering of some kind; but my friend will contend that this is to *terminate*.

We are agreed that the wicked are to be punished; and we have no dispute in relation to what that punishment is to consist in; it will consist in some sort of pain or suffering.

But here we begin to differ. My friend insists that this punishment will END. And here, permit me to remark, that his position, as just explained, is in direct conflict with the *former* views of his party, and shows that they have undergone a complete and radical change, or, at least, are in a transition state. They formerly believed that the punishment would *consist* in eternal extinction of being—not that it would *end* in this. Then they maintained that the punishment was, indeed, to be *eternal*, though the sinner would have no conscious being in eternity. To show what their former views were, I will read from the *Apostolic Advocate*, edited by *John Thomas, M. D.*, not *D. D.*—a gentleman who stands high in the party to which my friend belongs.

MR. MAGRUDER.—I object to the introduction of such testimony. What has Dr. Thomas to do with this discussion? And what have I to do with the writings of Dr. Thomas? He is not responsible for my views; neither am I responsible for his. If the gentleman finds any inconsistency in anything I have written, it may be legitimately introduced; but I submit that the *Apostolic Advocate*, and the writings of Dr. Thomas, can have no legitimate bearing here.

MR. ORVIS.—If I introduce as authority here, Mr. President, testimony which is irrelevant, I am

only occupying my time to no purpose; it will be my loss and his gain. I have a right, I apprehend, to introduce such testimony as I deem pertinent; if I introduce such as is not pertinent, the audience will not fail to see it. I claim the right to read the extract.

Mr. Magruder.—If it is only as general testimony, to pass for what it is worth, I do not object; but if it is to fasten an inconsistency upon me, I do object. I am not responsible for what Dr. Thomas has written.

Mr. Orvis.—I have no disposition to hold him responsible for any of Dr. Thomas' writings, which he does not fully endorse. I will read the extract as authority in the premises, and the audience can judge for themselves in relation to its force and bearing.

The President.—Mr. Orvis has an undoubted right to read the extract as general authority on the subject in debate, but not to show inconsistency in Mr. Magruder.

Mr. Orvis.—I will, then, read from the *Apostolic Advocate* for the year 1838, page 73. We there find a letter of inquiry from Dr. Lemuel Edwards, and Dr. Thomas' response to it. In his response he says:

"The question with us is, *what does this punishment* consist in? Does it consist in *a feeling of eternal unmitigated pain and misery?* or in *death;* the extinction of all consciousness, moral, intellectual and corporeal? With us there is no question as to its duration. Whether the punishment consists essentially in the extinction of all consciousness, or in a *feeling* of unmixed wo, we have no

doubt but it will be UNENDING, *and therefore as lasting as eternal life, which is its opposite.*"

I place the authority of Dr. Thomas, therefore, against that of my worthy friend. The latter says the punishment will *end;* the former says it is "UNENDING." The latter says it will not "CONSIST" in extinction of being; the former says it will.

But there is something in this extract beside the mere *authority* of Dr. Thomas. There is an *argument* in it which demands the serious attention of my friend. The allusion is to Matt. xxv. 46: "And these (the wicked) shall go away into *everlasting punishment;* but the righteous into "*life eternal.*" The same word, in the original, is here translated "*everlasting*," and "*eternal.*" Dr. Thomas is, therefore duly authorized to teach that the punishment of the wicked is as enduring as the "*life eternal*" of the righteous. If one is to END; then is the other also. This passage will probably give my friend a good deal of trouble before he gets done with it. It seems to me to be pointedly and explicitly in opposition to his proposition. Jesus says the punishment will be *everlasting*, or *eternal;* while my friend says it will "END!" Which is right? Both cannot be.

The next thing I deem it necessary to notice in my friend's speech, is his attempt to place me in an *affirmative* position in relation to the "*eternal torment of the wicked,*" which he says I am "*understood to advocate.*" Now, the object of this meeting, so far as this subject is concerned, is to discuss HIS

views—not *mine*. He should bear in mind that he is the *affirmant*, and that it is my duty only to examine his proofs and arguments, to see whether they do or do not sustain his proposition. Unless I, in order to refute his position, choose to assume an affirmative proposition in opposition to his, and in it shall affirm the "*eternal torment of the wicked*," he has nothing to do with that idea. If he should disprove the doctrine of eternal torment, he would not thereby prove his own doctrine true. My friend is wholly mistaken when he speaks of the "exclusion of *every* opposing hypothesis." Neither the Universalist nor the Restorationist will admit that "eternal torment" embraces "EVERY *opposing hypothesis*" to his theory; for they will severally oppose their own to his. But it is possible that we shall have more to say about this idea of eternal torment before our debate is concluded.

My friend has introduced in support of his proposition a series of arguments drawn from the "*oracles*" of reason. Two difficulties are likely to arise just here:

1. It may be fairly doubted whether these oracles of abstract reason are entitled to be heard here. I admit that the oracles of God's word are not inconsistent with those of reason—that they are, indeed, altogether reasonable. But, it does not thence follow that *abstract reason* can give us any light on the subject of the final destiny of man. This is a theme for Revelation, too high entirely for mere human reason.

2. In the second place, we shall be curious to know what evidence our friend can give of his ca-

pacity to interpret, with infallible certainty, these oracles. We will test this matter a little.

Let us hear these oracles utter their voices. What do they say? They *affirm* nothing; their statements are all of a *negative* character. They amount to this: that the punishment of the wicked will *end* in the eternal extinction of their being "is NOT *impossible*"—that it is NOT "*absurd*"—that it is NOT "*improbable!*" &c. What oracles these are!! Suppose all this to be true, it is not the first step towards proving his proposition.

But my friend advances to a fourth *oracle*—"that such a destiny for the wicked is ALTOGETHER *probable.*" Whether his theory is *probable* or *improbable, absurd* or *not absurd*, will be made to appear before we close.

In the meantime I will notice the manner in which he enforces the oracles of *his* reason.

1. He contends that his theory is correct—that the punishment of the wicked will *end* in their being reduced to "*blank nothingness,*" because, he says, this is "*by far a preferable destiny!!*" Indeed!!! My friend is a lawyer, and sometimes practices at the bar. Is that the doctrine he pleads there? To consult a criminal as to the punishment that is "*preferable*" to him, is a species of judicial politeness I never heard of before. Yes, "eternal extinction of being" is certainly "far preferable" to "eternal torment." I am glad my friend has made this statement, for it is sometimes denied by his partisans. But it seems to me that this oracle, if it has

any bearing upon the question, is *against* him—not in his favor. Imprisonment for a few weeks would be regarded by any criminal as "*far preferable*" to *hanging;* but does that prove that it is the "correct theory" in relation to the punishment of the murderer? The very reverse is true.

2. My friend objects to "*eternal torment*," because, he says, if this is to be the punishment of the wicked, they will always be punish*ing*, but never punish*ed!* So, then, if a man has been sentenced to imprisonment for five years, when he has been there three years he has not been punish*ed* at all, because he is still punish*ing!!* The sinner, doomed to eternal torment, is never punish*ed* at all, because his punishment is still continuing—is eternal!! This looks to me like a *mere quibble*, unworthy of a grave and serious debate.

3. My friend also predicates one of his *rationalistic* arguments upon the design of punishment—which he says is, first, to vindicate the authority of the lawgiver; and second, to deter others from transgression. This definition I admit. Now, says he, *eternal torment*—which, however, it should be borne in mind, is not properly the subject of debate—does not harmonize with these designs of punishment. Even if such a punishment could vindicate the authority of the lawgiver, it could not deter others from transgression, inasmuch as the righteous will already have become immortal—perfectly sinless and happy. But it is strange that my friend did not see, that if this argument has any weight, it is an objec-

tion against ANY KIND OF PUNISHMENT; and not merely against a *particular* kind. Why punish the wicked at all? It can do *them* no good, since it is to *end* in their personal annihilation; and it can have no influence on *others*, to deter them from sin, since they will already be immortalized, and in a state of sinless perfection. So, then, his argument *dispenses with punishment entirely!!*

But he is mistaken. Such a punishment as he objects to would not only vindicate the authority of the lawgiver, but being attached as a penalty to the law, would in advance deter persons from transgression.

This much in relation to my friend's oracles of reason. I now turn to his Bible argument; for he adduced but *one* from that source, and that was nearly as much rationalistic as the others.

He says that from the calling of Abraham until Christ, there was no system of religion for any but the Jews, and then wants to know what is to be done with the heathen who lived during this time. "Are *they*, too, doomed to eternal torment?" he asks. The Universalist will ask, "Are they, too, to be *punished?*" With my friend's statements, it will be difficult to justify their being punished at all. But he must have forgotten some of his Bible readings. A rule has been established for the judgment of all.

Paul says (Rom. ii. 12–15,) "For as many as have *sinned without law, shall perish without law;* and as many as have sinned in the law shall be judged

by the law ; for not the hearers of the law are just before God, but the doers of the law shall be justified ; *for when the Gentiles, which have not the law,* do by nature the things contained in the law, *these having not the law, are a law unto themselves, which show the work of the law written in their heart, their conscience also bearing witness, and their thoughts meanwhile accusing or else excusing one another.*" All will, therefore, be judged righteously, and according to the measure of light, and ability of which they are severally possessed. Thus vanishes my friend's only Bible argument.

I will now consider what he has said about the "*constitution of man.*" I could not see what he was driving at in many of his remarks on this subject. Much of what he has said in relation to the creation and fall of man do not seem to have any bearing, direct or indirect, upon the question in debate. Yet statements were made in this connection which demand a moment's attention.

1. In commenting upon what the serpent said to Eve, my friend says: "The so-called orthodox Church, maintains, with zeal and pertinacity, the *very proposition that the serpent announced,* viz: *that man is an immortal being ;* and therefore that he will NOT surely die." This is the most astonishing perversion I ever heard ; the statement is not true!! No person can be found—none of the "so-called orthodox"—who ever maintained such an idea. In that charity which thinketh no evil, I am bound to suppose my friend to be *totally ignorant* of

the popular doctrine on the subject, else he would not so grossly pervert it "That MAN is an *immortal being!!*" Never, never, was such an idea advanced by any of the "orthodox." *They* endorse "the *very proposition* that the serpent announced!!" No; I repeat, it is not true. That the *spirit* of man is immortal they believe; but not that MAN is. That man's *spirit* will not die, they believe; but not that MAN will not die. My friend has, by mistake, no doubt, very greatly misrepresented the orthodox.

2. Hear my friend again. "But if, as I maintain, *in opposition to my opponent*, and his orthodox confederates, *that what the Lord God affirmed was true*, and consequently the opposing statement of the serpent *was false*," &c. This is a very surprising statement! Can it be possible that such is our relative position to each other, and to the subject in debate? Does he really so understand it. Is he expecting to contend, *in opposition to me*, that God told the truth! Does he really expect me to affirm that God did *not* tell the truth? His language implies this. Here again I am bound to tax my charity to the utmost to avoid the supposition of intentional misrepresentation. Of course I have no doubt but what *God told the truth*, and *the serpent a falsehood;* but I do seriously doubt whether my friend has any accurate conception of the import of what either of them said. He will find me arrayed against *him;* and not against *God*.

Because the sentence of DEATH was pronounced against man, and he became a *mortal being*—subject

to death—my friend seems to think that man's entire *being* becomes *extinct* at death. The faat is, he attempts to force into the words DEATH and DIE, the idea of *total extinction of being*, a sense which they never have in the Bible. Man is a compound being, composed of body, soul and spirit. The *separation* of these is called *death* or *dying*. My friend will, doubtless, give me occasion to speak more fully on this subject before the debate closes.

If I am not mistaken my friend believes that man is nothing but *dust*, organized and vivified *dust*—vivified merely by the *breath* of life, or atmospheric air; and that death is merely the process by which this organized dust is disorganized and made to return to "the earth as it was." Hence he says that death, "as to any sentient, conscious existence, BLOTS US OUT OF BEING as effectually as if we had NEVER BEEN." He will doubtless find it very difficult to maintain this position. The audience will keep this point continually before them.

In the few moments remaining to me I will submit a proposition, as my first direct argument against his theory—a proposition which, if true, will be fatal to his. He asks if there is any thing in the constitution which God bestowed upon man, "which necessitates the continuance of his existence forever?" We shall see.

I submit the proposition that, *there is an intelligent, rational entity in man, called the Mind, Spirit or Soul,* WHICH WILL NEVER CEASE TO BE. If this proposition be true, then the punishment of the

wicked cannot end in the "*extinction of their being*," as maintained by my friend. In proof of this proposition I submit the following arguments:

1. The Apostle Peter says (I Epis. iii. 3, 4,) "Whose adorning let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel; but let it be the *hidden man of the heart*—in that which is NOT CORRUPTIBLE, even the ornament of a *meek and quiet spirit*, which is in the sight of God of great price." Here the adorning of the body is contrasted with spiritual adornment. There is something that is called here the "SPIRIT," and "THE HIDDEN MAN OF THE HEART." It is not the body, or any part of it; for its adorning is contrasted with the "*outward adorning*." But there is something still more remarkable about this *spirit*—this *hidden man of the heart*. It is said to be "NOT CORRUPTIBLE." The Greek word translated "*not corruptible*," is the same that is elsewhere translated, "IMMORTAL." The word is *αφθαρτος*. It is applied to God in the following passages: Rom. i. 23, "And changed the glory of the *uncorruptible* God into an image made like to corruptible man, and birds, and four-footed beasts, and creeping things." I Tim. i. 17: "Now unto the King eternal, IMMORTAL, invisible, the only wise God, be honor and glory for ever and ever." The very word, therefore, that describes the incorruptibility and immortality of God is used to describe the incorruptible and immortal element in man's nature. Is God a SPIRIT? There is a "SPIRIT in

man." Is GOD IMMORTAL? That "*spirit* in man" is IMMORTAL also.

I invite my friend's earnest attention to this argument; for I shall lay much stress upon it.

2. I shall base my second objection to my friend's theory upon II Cor. iv. 16–18: "For which cause we faint not; but though our *outward man* perish, yet the *inward man* is renewed day by day; for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are TEMPORAL; but the things which are not seen are ETERNAL." In the development of this passage it is of importance that we first learn precisely what is meant by the phrases "outward man" and "inward man." In Romans vii. 22, 23, we read, "For I delight in the law of the Lord after the *inward man;* but I see another law in my *members*, warring against the law of my *mind*," &c. Here the "inward man" is used synonymously with the "*mind;*" and the outward man, which stands contrasted with it, is called the "*members*." In chapter viii. 1, the same contrast is kept up by the use of the words "*flesh*" and "*spirit.*" We may now present the contrast thus:

1. One part of man's nature is called "*the flesh,*" the "*members,*" and the "*outward man.*"

2. Another department of man's nature is called "*the mind,*" "*the spirit,*" "*the hidden man of the heart,*" and "*the inward man.*"

That which Peter calls the "spirit," and the "hidden man of the heart," Paul calls the "mind," "spirit," and "inward man." Now let us see what affirmations Paul makes concerning this inward man. He says, "While we look not at THE THINGS WHICH ARE SEEN; (the outward man, with its various 'members,') but at THE THINGS WHICH ARE NOT SEEN; ('the *hidden* man of the heart,') for the things which *are seen*, (the body, &c.) are TEMPORAL; but the things which *are not seen*, (the spiritual nature, &c.) ARE ETERNAL." This language is too plain to be misunderstood. We have only to bear in mind that "*the things*" Paul is speaking of are the things pertaining to man's complex nature—the *outward man* and the *inward man*. The things pertaining to the former of these "are seen," are cognizable by the senses; and these are *temporal*—their duration is bounded by time. But the things pertaining to the latter—the inward man—"are unseen;" they are the "*hidden* man of the heart," or the *spirit*, with all its wealth of intellect, affection, will, &c.; these things are ETERNAL. The word "*eternal*," here used to describe the limits, or rather the *limitlessness*, of the existence of man's spiritual nature, is also used in the same manner, and for the same purpose, with reference to God. Moses says, (Deut. xxxiii. 27,) "The *eternal God* is thy refuge." Paul says, (1 Tim. i. 17,) "Now unto the King *eternal*, immortal, invisible, the only wise God," &c.

What a remarkable parallel is there in the language used in reference to God and to man's spiritual

nature! In the creation God said: "Let us make man in our IMAGE, after our LIKENESS:" "So God created man in his own IMAGE, in THE IMAGE OF GOD created he him." (Gen. i. 26, 27.) Now see the parallel: 1. Jesus says: "God is a SPIRIT." *He* also endowed man with a SPIRIT. The same word that expresses the *essential element* of his being also expresses the essential element of that invisible entity, which is one of the components of man's nature. 2. The word (*αφθαρτος*) IMMORTAL, expressive of an essential *quality* of God's being, is also applied to man's spiritual nature. If one is exempt from death and corruption, so is the other. . 3. But, as if on purpose to put the point beyond cavilling, the word ETERNAL, used to express the *perpetuity* of God's being, is also used to describe the perpetuity of the being of man's spiritual nature. The "*extinction of the being*" of God, is as consistent with the teachings of the Bible as the "extinction of the being" of man's spiritual nature. All the words used to convey the idea of PERPETUITY OF BEING in one case, are also used in the other. I invite my friend to the closest and most rigid scrutiny of this argument. I regard it as entirely invulnerable; and if so, perfectly decisive of the point at issue.

3. I shall predicate my third argument in support of the proposition which I have placed in opposition to that of my opponent, upon certain statements made by inspired writers and speakers in relation to the SPIRIT.

Our Saviour says, (John vi. 63,) "It is the

SPIRIT that *quickeneth;* the *flesh* profiteth nothing." Here the *flesh* and the *spirit* are placed in contrast. The *flesh* is "quickened," or made alive, by the *spirit*—not the spirit by the flesh The *spirit* is not dependent upon the *flesh* for its life; but the *flesh* IS dependent upon the spirit for its life. The same idea, in other words, is taught by James, (ii. 26,) "For as the *body* without the *spirit is dead,* so faith without works is dead also." Not only does the *flesh* or *body* derive its life from the *spirit,* but when the spirit is separated from the body, *death* is the result. Death, therefore, is not total extinction of being, but only a separation of body and spirit.

We are now prepared for another testimony upon the subject. Paul says, (Gal. vi. 8,) "For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, *shall of the spirit reap life everlasting.*" It is now apparent, 1. That man has a SPIRIT. 2. That this spirit is incorruptible, or IMMORTAL. 3. That it is ETERNAL in duration. 4. That it is the SOURCE OF LIFE TO THE BODY. 5. That its separation from the body constitutes death. 6. That it is also the basis of the Christian's reward—"ETERNAL LIFE"—which is to consist in "*glory, honor and immortality.*"

These, my respected friends, are but a tithe of the testimonies and arguments I have to adduce on this point, but I am sure you will regard, even these as amply sufficient to sustain my position; and that unless they can be disposed of they will constitute

insuperable difficulties in the way of my friend's proposition. I desire him to grapple with them; and to show that they are fallacious, if indeed they are so.

[*Time expired.*]

MR. MAGRUDER'S SECOND SPEECH.

Mr. President and Gentlemen:

I am happy to be able to remove some difficulties out of the way of the gentleman who has just now addressed you, and to pave the way to a recognition on his part of the positions which I hold in this debate. He misunderstands me, if he supposes that I deny eternal punishment. What I deny is, that this eternal punishment is *eternal misery*. It is true, that Christ says of the wicked, in Matt. xxv. 46, "These shall go away into everlasting punishment, but the righteous into life eternal." I beg to be understood. My position is, that the punishment of the wicked will end in the eternal extinction of their being. That is the proposition which he has to discuss. I agree with him that this punishment is everlasting; but in what sense? Is eternal *punishment* necessarily eternal torment? Far otherwise; for can you not punish a man without tormenting him at all—without inflicting physical pain upon him? Do you not daily punish men by depriving them of something to which they attach great importance? What is the

highest grade of punishment known to human law? It is the deprivation of life. But I would ask, if it is any less punishment if the penalty should be inflicted without *torment*? Suppose the lawgiver or executioner, instead of terminating life by subjecting the convict to the torture of strangulation by hanging, chooses to give him a large dose of laudanum, or to open a vein, so that he may die, having no consciousness of pain—is he not punished? Certainly he is, by being deprived of life. If temporal death is a temporal punishment, is not eternal death eternal punishment? You may take the life of a man by placing his head upon a block and cutting it off; but you cannot say to him, "you shall not live any more," for God may restore him immediately. But suppose you have the power, and say to him, "you shall *never* live any more," would not death be to him an eternal punishment? The gentleman rests his argument upon the idea that there can be no punishment without the infliction of physical pain. How often are we visited with the rod of punishment whilst we are free from physical pain? How did God punish David for the murder of Uriah? He caused the death of his child, and David fell prostrate upon the ground and wept in all the unspeakable anguish of his soul for the calamity that had thus fallen upon him; yet he suffered no pain, while his punishment was no less intense. Now what is it that we prize most of all things in this world? *Is it not our life?* What will not a man give in exchange for his life? What is the first law

of nature? Self-preservation—the protection of our life. We are ready to give up property and reputation, and everything and anything, rather than surrender our life. Well, if God deprives us of that which is unspeakably dear to us, is it no punishment? Yes, if death for a time is a temporal punishment—if you deprive us of life for a time, until we are raised up and restored, then I ask again, would not a total, perpetual extinction of being be everlasting punishment, differing from the former only in its endless duration? It is a dreadful libel upon the justice, the mercy and the goodness of God, to say that he has doomed man not to eternal punishment, but to eternal, conscious *misery*, to eternal torment. I hope that my friend will hereafter spare himself the trouble of proving what I never denied, the infliction of eternal punishment. We believe that that punishment will end in the death of the victim, from which there will be no revival, and that this doom being irrevocable, the punishment must be perpetual or eternal. You heard the Bible read to prove that God will visit the wicked with eternal punishment, but no proof has been given to show that this is eternal torment. Coming to the Scripture, we find in the 2d Epistle of Paul to the Thessalonians, 1st chapter, 9th verse, the following affirmed of the wicked, "Who shall be *punished* with *everlasting destruction* from the presence of the Lord and the glory of his power." This affirms that they shall be punished with everlasting *destruction*, not everlasting "torment," as the gentleman seeks to main-

tain, and thus we are furnished with a Bible definition of the sinner's punishment.

I am willing to meet everything the gentleman has said in regard to this question about the entity of the soul after death.

[Mr. Orvis here interrupted by referring to the fact that his opponent refused to embrace this subject in the discussion when the arrangements were being made.]

Mr. Magruder, proceeding —I declined to discuss the question "that man possesses a spirit, soul or mind, which is an entity, susceptible of existence independent of the body," because it was a metaphysical, perhaps a philosophical question, but certainly not a scriptural or profitable topic. But I did not refuse to meet the gentleman upon the immortality of the soul.

[The President, (Mr. Doug'ass,) here suggested that this subject having no reference to the question at issue, had better be waived.]

Mr. Magruder.—The gentleman has affirmed that the punishment of the wicked will not end. Now I maintain that their punishment will end; and there is an issue directly. I maintain it will end *in their destruction;* in proof of which, I will now refer to the divine testimony, 2d Epistle of Peter, 2d chapter, 1st verse—"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift *destruc-*

tion." What is the idea conveyed by destruction? What do we mean by it? It is not necessary to produce a dictionary to define it. It means annihilating, perishing, putting an end to, and in this sense it is evident the Apostle has applied it. Again he says: "But these as *natural brute beasts*, made to be taken and *destroyed*, speak evil of the things that they understand not, and shall *utterly perish* in their own corruption." In another passage the phrase occurs, speaking of the wicked, "whose end is *destruction.*" Phil. iii. 19. Now let him meet these passages.

But before proceeding with my argument, I will notice a little further, some references which he made to what he called my rational arguments. He says the only part of them which merited notice is the assertion that the destruction of the wicked is the ultimate end of all their sufferings. When we say that the punishment of the wicked is to end with their destruction, we say that the indignation and wrath, the tribulation and anguish denounced against them will *end*—that the life which they had is taken away from them, and they become as though they had never been. This we maintain is an eternal destruction—an everlasting punishment. But the gentleman says that I have, he believes, the sympathies of the audience on my side, because I present arguments which are more acceptable and more in accordance with human wishes and predilections. If I have not the sympathies of this audience, I ought to have them. It must, indeed, be

a strange perverseness of mind—a strange obliquity of the human intellect—which would lead us to discard the plain teachings of God's word, and to prefer a destiny offered by our friend on the other side, which is intolerable to frail, mortal, finite beings like ourselves—a destiny at which all our ideas of divine justice and mercy are shocked and revolted. Far from being a recommendation that the punishment of the wicked is to consist of eternal torment, I think it is more natural and proper that we should anxiously seek such an interpretation as will afford some means of escape for them from so dreadful a fate. But the gentleman argues this as an objection against what I advance. He says he should think the severer the punishment was, the better. If God were a demon that would be a good argument. I cannot imagine any theory more justly ascribable to Satan, and more consistent with his position and attributes, than that which makes him the author and inventor of the endless misery doctrine. I am sorry to see my friend standing up to argue in behalf of the severity of the Creator—a Being of whom it is affirmed "God is Love." It has not been denied that it is a fearful thing to fall into the hands of the living God; but it is a pleasing reflection to entertain that his most distinguishing attribute is his *mercy;* and I am glad to accept an hypothesis which indicates God's justice as well as his mercy as a Being whose very name and nature is altogether in conflict with these ideas of eternal torment which the gentleman entertains. When the gentleman pre-

sents the argument that the severer the punishment the more readily will man shrink from crime, I reply, it is the *certainty*, not the severity of the penalty which deters men from crime. No; it cannot be that God appeals to man to serve him, from the slavish principle of fear—of dread. The Scripture says that we love God because he first loved us. It is affirmed that God so *loved* the world, that he gave his only begotten son, that whosoever believeth on him might not *perish*, &c. Again, it is the *goodness*, (not the severity) of God that leads us to repentance. He desires to win us from our fatal course, not by the exhibition of his wrath or because he has it in his power to inflict upon us unspeakable agony, but by the exhibition of his goodness, benevolence and mercy, manifested through Jesus Christ

The gentleman has gone into a course of argugument in reference to Paul's doctrine about the inner and outer man, and he has assumed that what he calls the inner man is the spirit or indestructible part of man. I may assume that he means to affirm, that man is an immortal being; that he has within him an immortal spirit. It is a part of the argument here to determine the constitution of man, in order to arrive at a proper conclusion with regard to his destiny. It is with that view that I repeat the inquiry—what is our present organization? Are we mortal or immortal? As before stated, if we are immortal, there is an end to the question? We can never die. How is this to be decided? By reference to Revela-

tion of course. I desire to recall his attention to the Bible. We find in the 2d chapter of Genesis, 7th verse, that "the Lord formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." 8th verse: "And the Lord planted," &c. The whole man was the living soul. It is not affirmed that man became possessed of a living soul. We read a little farther on the command given by God, 16th verse of same chapter—"And the Lord commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest of it (dying) thou shalt surely die." We have here three departments opened to us in this inquiry—man as he was, man as he is, and man as he shall be hereafter. We shall be now able to determine what he was before his fall. He was made of the dust of the earth, he was put into the garden of Eden a candidate for continuing life—the result to be decided by himself. But when the probation was ended, what is his condition? After he violated the commandment, what did God say to him? "Dust thou art and into dust shalt *thou* return." As we have seen, the whole man was involved in the transgression; and the whole man is involved in the penalty. But why did man transgress? What was the argument employed to tempt him to rebel against his Creator? It was an appeal to *his pride*, to the vanity of being considered as "God;" for it is written that he was assured by the serpent, "ye shall

not surely die, for God doth know, that in the day ye eat thereof then your eyes shall be opened, and ye shall be *as gods*, knowing good and evil." Now, I ask, is not the same appeal from the same source still urged on man, when we behold the zeal and pertinacity with which he is persuaded to believe, that he *has* now an immortal soul or life, that he will *not* surely die, that he is possessed of a certain *entity*, (to borrow the gentleman's favorite language,) which is indestructible—is a particle of the Divine essence, and so he is "*as gods*"—an argument which still pampers his pride, ministers to his vanity, and leads him away from the simplicity which is in Christ. Now, my respected friend, [turning to his opponent,] let me propound to you this most significant passage in the history of our race. Here was an issue of veracity made in the Garden of Eden between God and the Devil. What did God affirm? He told Adam if he eat of the fruit of that tree, he should *certainly* die. The serpent said if he should eat of it, he should not surely die. I leave you to judge between them—to say who told the truth, and who spoke falsely.

[*Time expired.*]

MR. ORVIS' SECOND REPLY.

Mr. President and Gentlemen:

I am sure this audience must have been very much surprised at my friend's embarrassment, in his attempt to reconcile his proposition with the

scriptural assertion, that the punishment of the wicked will be ETERNAL. His proposition affirms that their punishment will *end*—end in extinction of being; and this he attempted to maintain during his first speech. But he has now abandoned this ground, and says that I have spent nearly all of my time in proving what nobody doubts, that their punishment will be eternal. This is truly a strange *somerset*, and I beg the audience to bear it in mind.

But I deem it proper to suggest here, that it will be impossible to punish persons eternally, if they are to be eternally unconscious—if their punishment is to "*end in extinction of being*." But my friend here says their punishment will *end*, and yet he now says also, that it will be *eternal*. By what process of reasoning, or by what rule of logic, principles so entirely at variance with each other, are to be maintained, I cannot, for the life of me, understand. When he reconciles these conflicting ideas he will have made some advance towards proving his proposition. I have, however, serious doubts as to the possibility of his success.

I can hardly see any necessity for debating the question farther, there being now no issue, in view of the gentleman's admission of the doctrine of *eternal punishment*. This certainly is in direct conflict with the proposition in debate, the truth of which he stands here to affirm. He now advocates, not that the punishment of the wicked will *end*, but that it will be ETERNAL; with this explanation, how-

ever, that punishment may be inflicted when the person punished is unconscious of pain or suffering! in fact when he is destitute of ANY BEING!! Was ever proposition more absurd?

But he has offered some proofs and arguments, having more or less bearing upon the question that *was* at issue, which it is necessary for us to examine.

His proposition is, that "the punishment of the wicked will end in the eternal *extinction of their being.*" In proof of this he has quoted from II Peter ii. 1, where certain characters are said to bring "upon themselves swift *destruction;*" and he repeated the word "DESTRUCTION," with considerable emphasis. His whole argument is built upon the *assumption* that this word means "extinction of being." He also read from Philippians iii. 19, "whose end is destruction," still attaching the idea of "extinction of being" to the word *destruction.* We will now see whether this is the true meaning of the word. I will read from II Chron. xxii. 4, concerning king Ahaziah: "Therefore he did evil in the sight of the Lord, like the house of Ahab; for they were his counsellors, after the death of his father, to his *destruction.*" Does the word destruction here mean "extinction of being?" The king, whose reign was unfortunate, because of bad counsellors (and similar events are occurring in our day) is said to have been guided by them "to his own *destruction.*" This cannot mean extinction of being. In Prov. x. 15, we read: "The rich man's wealth is his strong city; the DESTRUCTION *of the*

poor is their poverty." Does this mean that poverty is the total extinction of the being of poor people? There are many persons who, though very poor, will still claim to have some sort of existence, though it may not be so pleasurable, notwithstanding the application of this term to them. But I will read again, Jeremiah xvii. 18: "Let them be confounded that persecute me, but let not me be confounded; let them be dismayed, but let not me be dismayed; bring upon them the day of evil, and *destroy* them with a DOUBLE DESTRUCTION." That is, I suppose, a *double cessation of being!* which would not fall far short of a "double superlative." One destruction would not reduce these persons to *nonentity;* hence he invokes upon them a *double destruction;* and we may reasonably doubt whether he meant extinction of being by this strong expression.

I will now adduce one authority from the New Testament, which will show that "destruction" is not incompatible with simultaneous MISERY. Rom. iii. 16: "DESTRUCTION *and* MISERY are in their ways." Here *destruction* was in their way, and yet they did not *cease to be;* for *misery* was there at the same time.

I am glad my friend has used the word "annihilation," as expressive of his views on this subject. His brethren generally reject this word, and use "destruction" in its stead. This is simply begging the question. The word destruction is used in the Bible in reference to the punishment of the wicked;

but does it mean annihilation or extinction of being? That is the question. But this is taken for granted on the other side.

My friend is guilty of the same fallacy in relation to the word "*perish*," and the passages in which it occurs. He quotes in proof of his proposition, II Peter ii. 12: "But these, as natural brute beasts, made to be taken and destroyed, speak evil of things that they understand not, and shall UTTERLY PERISH *in their own corruption.*" We have shown already that the "hidden man of the heart," called also the "inward man," and the "spirit," is "INCORRUPTIBLE." Hence this passage could only refer to the "outward man." This will be still farther manifest from II Cor. iv. 16: "For which cause we faint not; but though our OUTWARD MAN PERISH, yet the *inward man* is renewed day by day"—because IT is "INCORRUPTIBLE." Here is a contrast. It appears that what is here affirmed of the outward man—that it PERISHES—is not true of the inward man. It, therefore, does not perish.

Again; Micah vii. 2: "The *good man is perished* out of the earth; and there is none upright among men." Ecclesiastes vii. 15: "All things have I seen in the days of my vanity. There is a *just man that perisheth in his righteousness;* and there is a wicked man that prolongeth his life in his wickedness." My friend is contending that the wicked are to become wholly extinct—to be reduced to nothingness. To prove this, he qoutes passages containing the word PERISH. But this word is ap-

plied to the righteous also. It follows, then, that the "just man"—the "righteous man"—will also *cease to be!!* Is my friend prepared for the consequences of his theory?

Now the whole strength of my friend's argument, thus far, depends upon the meaning of two words. These are *destruction* and *perish*. I have shown, by reference to various portions of Scripture in which these words occur, that they do not mean what his proposition affirms—total extinction of being.

We will now proceed to examine other passages in which these words occur. My friend tells us that Christ threatens sinners with eternal *annihilation*—not torment.

MR. MAGRUDER.—No; I said eternal *punishment* was not eternal *torment;* and that the punishment might be inflicted without torment.

MR. ORVIS.—We will see whether my friend is correct. In Matt. xxv. 46, we read—"And these (the wicked) shall go away into everlasting (κολασις) *punishment;* but the righteous into life eternal." I now propose to show that the word κολασις, here translated "*punishment*," properly means *torment*. The only other place where this word is used in the New Testament is, I John iv. 18: "There is no fear in love; but perfect love casteth out fear; because fear hath *(κολασις) torment.*" From these two passages we must learn the import of this word: "Fear hath *torment!*" Can it be said that fear hath *extinction of being?*" No; the Apostle cannot mean that. He means that fear is a *painful* feeling, and therefore,

tormenting, to some extent. Now it was no part of my position to defend the doctrine of eternal torment; and my friend had no right to place me upon the *affirmative* on that subject. It was his business to prove that the punishment of the wicked will *end*, and that it will end in a certain definite manner; and that it would not, therefore, be *eternal*. This he has thus far entirely failed to do, inasmuch as I have shown that the two words *destruction* and *perish*, upon which he seems mainly to rely, in order to sustain his proposition, have no such meaning as he has attached to them. I have shown that these words have been made to apply to persons while alive, and even to the righteous themselves; and, therefore, that they cannot be made to teach the annihilation of the wicked.

I deny that any of the words used in reference to the punishment of the wicked—or all combined—can be made to teach the total extinction of their being.

The gentleman should not take so much for granted. It is incumbent on him to *prove* that the word *destruction* means annihilation, or extinction of being. There are no less than *four* Greek words, translated destruction in the New Testament; and yet "extinction of being" is not given as the definition of either of them. That the word *destruction* MAY BE used to convey this idea, I admit; but that it is so used in the Bible, and in relation to man, I deny. There is, then, no proof, as yet, before this audience that the punishment of the wicked is to

end; and that it is to end in the extinction of their being.

My friend said he could see no object in bringing up this argument from Paul about the "inward man." But we intend to quicken his perceptions some; and enable him to *see* that it has an important bearing upon the point. If we show that there is an element in man, which *never will end*—which is imperishable—then he cannot prove that the punishment of the wicked will *end* "in the extinction of their being."

He has produced authority to show that MAN was made a "*living soul.*" Now it is evident that the word "SOUL" means, sometimes, the *whole man;* and sometimes it does not. Jesus said to his Disciples—"Fear not them which kill the body, *but are not able to kill the soul;* but rather fear Him which is able to destroy both *soul* and body in hell." (Matt. x. 28.) Here is something, called the SOUL, that is still alive *after the body is killed*—something that man could not destroy. Surely the word *soul* does not here mean the *whole man.* There are, however, instances where the word is so used. Thus it is said, that "*eight souls*" were saved in Noah's Ark. And it is even said, when speaking of some great calamity, that so many *souls perished,* or were *destroyed.* The word *soul* also, sometimes means that spiritual nature of man which Paul calls the "*spirit,*" the "*mind,*" and the "*inward man;*" which Peter calls the "*hidden man of the heart;*"

and which is the source of life to the body, and even of eternal life itself.

But my friend says, God expelled our first parents from the Garden of Eden, and made them subject to *death* as the penalty of his violated law. This *death* he understands to be a total extinction of being. Because it is said, "*dust thou art*," he argues that man was *nothing but dust!* And because it is said, "unto dust shall *thou* return," he argues that man will be WHOLLY resolved back into dust again. Solomon, the wisest of all wise men, did not so understand the subject. He discovered that there was an element in man's nature that would "*return to God*," as the body would to the dust of which it was composed. If man is nothing but *organized dust*, which "returns to the earth *as it was*," how can there be any resurrection? There might, indeed, be a RECREATION of the human race, but this could not, with any propriety, be called a *resurrection*. This theory sets aside the doctrine of the resurrection entirely.

The whole difficulty with my friend here is, that he attaches to the word DEATH the idea of extinction of being—an idea which the word never has. Death is *the separation of the spirit* from the body. "The body without the *spirit is dead*." Death, therefore, is not the *extinction* of the *spirit*—that element in man's nature which is "*eternal*" and "*immortal*"—it is only its separation from the body. By its *reunion* with the body the corporeal nature is

again *quickened*—for "it is the Spirit that quickeneth"—and this is the RESURRECTION.

With this view of the subject there is some basis for the resurrection. Christ had a conversation, which will illustrate this point, with the Sadducees—who say there is no resurrection, and who deny the existence of abstract spirits. And, by the way, permit me to remark, that these two ideas were always associated in ancient times. Those who denied the existence of abstract spirits, all denied the resurrection. The Pharisees *believed in both;* and the Sadducees *denied both.* In this conversation, Jesus sought to convince the Sadducees that there would be a resurrection; and how did he try to do this? We will read and see. The Sadducees present a difficulty to him of a woman who had seven husbands, and say—"Therefore, in the resurrection whose wife is she? for seven had her to wife. And Jesus answering, said unto them, The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection of the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection. Now that the dead are raised, *even Moses showed at the bush,* when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob, *for he is not a God of the dead, but of the living;* for all live unto him." (Luke xx. 33–38.) That is, they *die,* with regard to the

world; but live with regard to God. They are *dead* and *alive* at the same time. There is a sense in which men *die*, and yet *live*. Paul said, "I *die* daily." He does not, of course, mean total extinction of being by the word *die*. Neither is this word ever so used. It only means, as I have shown before, the separation of the spirit from the body, while the former ascends to God who gave it, and the latter returns to the earth as it was. This leaves room for the resurrection.

[*Time expired.*]

[Recess of one hour, for refreshments.]

MR. MAGRUDER'S THIRD SPEECH.

Mr. President and Gentlemen:

Inasmuch as I cannot afford the time to pass in review the objections which so far have been urged to what I have said before you, I shall proceed now to the main argument which the Scriptures furnish us in regard to the constitution of man, reserving to a future occasion a proper notice of the views that have been advanced on the other side. When we closed in order to take a recess, I was asking your attention to what the Scriptures presented upon the subject of our constitution. The constitution of man, in our judgment, is defined in the Bible. God, and God only, has made us acquainted with ourselves. He has taught us what we are, and therefore, it is a matter of great moment

in this issue to decide what we are, before we proceed to ascertain what is to become of us. What does Scripture state as to the mortality or immortality of our being? In order that you may be able to decide the question, I invite you again with me to the Garden of Eden, and to listen to what took place there in reference to the nature and organization which we possess. You have seen, just now, that God made man out of the dust of the earth, that He breathed into his nostrils the breath of life, and that man became a living soul—that this whole being, thus organized, became a living soul, that to this living soul, called man, God gave a law and attached a penalty to the violation thereof. We see that man transgressed that law, and consequently we maintain that that penalty is inflicted upon man. The law was that he should not eat of the fruit of a certain tree, and the punishment ordained for its violation was, that he should die. The process then commenced in his vital organization, which terminates in his death, as we see daily before us. I ask you to consider with me why it was that man transgressed. The record tells us that the devil seduced the woman from her obedience to her Creator, that he contradicted what God had said, for he told her if she eat of the fruit of that tree she should never die. Here was an issue of veracity between God and the wicked one. Shall I pause to ask you who told the truth? The answer is ready upon the lips of you all. Jesus Christ comments upon this transaction, and says the devil was a liar

from the beginning; nay, more, he says he was a murderer from the beginning. How? Because he murdered our first parents by inducing them to transgress, and thereby bring upon themselves that penalty which can only be satisfied by death. The Scripture affirms that the wages of sin is death, while the gift of God is eternal life through Jesus Christ. Now, then, when man fell, did he not thereby become subject to death? But what was it that became subject to death? To emphasize the inquiry—what was it that sinned? I affirm that *man* sinned. What is man? A living soul. If a living soul, an inquiry is rendered necessary here because of what you heard this morning about man's having an immortal spirit. And an argument was addressed to you, predicated upon the hypothesis that there could be a man without a spirit, that the spirit was an entity capable of existing separate and apart from the body. According to the definitions of Scripture, man is a being composed of body, soul and spirit, a compound being; and if you deprive him of any one of these elements he is no longer man. It is a combination of these that compose him, and a lack of any one will necessarily render him imperfect. To illustrate: If this building was here without a roof, it would not be a house, because it would be wanting in one of its component elements, without which its organization would not be perfect. A man deprived of soul, or spirit, is no longer a man. This, I am led to suppose, will be fully conceded. Who

transgressed upon this occasion? Was it the spirit? If it was, then the penalty falls upon the guilty offender. If the spirit was involved in the transaction, why, then the spirit dies. But if the spirit was not the guilty party—if the body was alone concerned in the transgression, why, then the body dies and the spirit is free from death; and thus you have proof of universal salvation, because if the spirit has not offended, it is no transgressor before God; it is not subject to any part of the penalty, and all men are saved—the *body* only perishing. The *man*, then, will be bound to live forever free from the penalty, because the spirit is not concerned in the transgression. But what say the Scriptures? How did God address man? Did he say to him, after he had transgressed, when he came to the garden, your body shall die, but your spirit shall not suffer, because it was not concerned in the transgression? No; but said he, "dust *thou* art, and unto dust *thou* shalt return." Take the facts as they are recorded, and how can you escape the conclusion to which the argument leads? How can any man safely affirm, in opposition to God's word, that the whole man was not involved in the transgression? Was it not by *believing* what Satan asserted that the woman was tempted to sin? Is the body capable of believing anything without the spirit? We heard this morning, "that as the body without the spirit is dead, so faith without works is dead also." If the spirit was concerned in the transgression, as it was in the process of reasoning,

which induced the woman to transgress, and there can be no reasoning process in clay, why, then the spirit must share the penalty. And inasmuch as both were concerned in the transgression, so must they be involved in the penalty. And hence the propriety of saying to the body, soul and spirit, that is, to the *man*, "dust *thou* art and into dust shalt *thou* return." Again, why did the Almighty turn man out of the Garden of Eden when he transgressed? Will you hear the reason? Listen to it if you please—"And the Lord God said—Behold the man is become as one of us to know good and evil. And now *lest he put forth his hand*, and *take also of the tree of life, and eat and live for ever*, therefore, the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken." (Genesis iii. 22.) It was no part of the sentence under the law, it seems, that if he transgressed he should be driven out of Paradise. The penalty was that he should die. Was he become immortal when God said: This is no place for him. If he stays here and eats of the tree of life, he will live for ever. If he live for ever, the punishment which God threatened, would be avoided; therefore, the reason which led God to drive him thence, must be, that it was not within the purpose of his plan that he should live for ever. He was driven outside of the Garden of Eden that the penalty might overtake him—that he should die. He was driven for ever from the garden that he might *not* be immortal. That is the truth.

Can any man assert anything to the contrary. He was, it is true, susceptible of immortality, in the beginning, but he became subject to death by the fall. The whole man is involved in the penalty, and yet he is here presented before us by my opponent as an immortal sinner.

I beg leave to offer now another argument against the fallacy of the popular doctrine, derived from what the Scriptures teach about *sin*. Sin is defined by the Apostle John to be "transgression of the law," and Paul affirms that "the wages of sin is *death*, whilst the gift of God is eternal life (or immortality) through Jesus Christ our Lord." As *death* is the wages or penalty of sin, how can that penalty ever be inflicted on the sinner, if he is immortal—never dies? This sentence we see executed when we behold a dead man committed to the tomb; affording constant proofs of the truth of God's declaration to man, "Dust *thou* art, and into *dust* shalt thou return." If there had been no provision made for the rescue of man from that condition the human race would sleep for ever in the slumber of death. There is a second Adam, however, and what is the difference between the first and second Adam? The first Adam is of the earth, earthy. The Lord from Heaven, Christ, is the second Adam. "As is the earthy, such are they also that are earthy, (*i. e.* mortal,) and as is the heavenly, such they also that are heavenly." The first man, it is stated, was made a living soul, the last Adam was made a quickening or life-imparting spirit. Well, then, man has not

life without this second Adam; and it is this second Adam who himself affirms, "I am the resurrection and the life." There is, therefore, no immortality out of Christ. If he confers not immortality upon man, he will never obtain it. My friends, this is a settled truth of great significance in this controversy.

There is another very significant fact in this investigation, and one to which I would call your attention particularly; that is, that within the whole limits of this book (the Bible) there is not such an expression as "immortal soul" or "immortal Spirit," as applied to man. The term "eternal Spirit" is applied to God; but in no instance is immortality predicated of the soul or spirit of man in the Holy Scriptures. I wish this stubborn fact to be remembered. Also that these very Scriptures declare that "the *soul* that sinneth it shall *die*." Does that look as though it possesses *immortality*?

The gentleman read, this morning, from the 10th chapter of Matthew, 23d verse: "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is *able to destroy* both soul and body in hell." Can you destroy that which is indestructible? Can God destroy that which is indestructible? I speak, I trust, with becoming reverence when I say upon the testimony of the Holy Scriptures, that there are some things that God cannot do. This Bible affirms that he cannot lie, that he cannot deny himself. Well, then, if man is an immortal soul, by virtue of his constitution, can

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God destroy him? Can God destroy that which, being immortal, is indestructible? Never, never. And are you to be required to accept this dogma of an immortal soul or spirit to which there is not a solitary reference in the book of salvation? The very passage itself—Matt. x. 23—overthrows his position. Who first propounded the immortality of the soul? You know that Thales, and subsequently Plato and Socrates taught that doctrine, and that Plato lived, as already stated, some five hundred years before Christ. And yet the Bible says that Christ brought life and immortality to light through the Gospel. How can that be so, if that very doctrine was in the world long before he came? I challenge the attention and ingenuity of the gentleman, who has undertaken the dangerous task of battering down this fortress which God has erected, to meet these arguments. The Saviour may be considered as a competent expounder of the doctrine of life and immortality. What did he say to the Jewish people? He said, "strait is the gate and narrow is the way which leadeth unto life and few there be that find it, whilst wide is the gate and broad is the way which leadeth to *destruction* and many there be that go in thereat."

The gentleman expended his time this morning to show that destruction did not mean perish, and that perish had another application than that which I had ascribed to it—in short, that it had reference to the everlasting punishment of the soul. I appeal to your common sense to define what is the proper im-

port of this word. I ask you if you can listen with any patience to a man who maintains that destruction does not mean to reduce to nothing—to put an end to—because it is affirmed in a certain passage from which he read, that certain counsel would bring a certain king to *destruction*. He reasons as if the penalty of destruction could not be visited upon inferior men. The Bible speaks of what *shall be* the end of that king. If you believe this doctrine of the constitution of man; if you believe that he is composed of body, soul and spirit, and these together constitute the man, then you have the proper theory of the human constitution before you. And if you accept it as the *true* doctrine, it cuts up by the roots every opposing argument that has been presented before you by the gentleman. If it be true that God said to Adam, "Dust *thou* art, and into dust shalt *thou* return," and if we have inherited his constitution, then there is no longer any doubt in regard to the destiny of man. If you can believe the monstrous absurdity, that these words of the Creator had not reference to the whole man, I confess that it is mere waste of time and labor to protract this discussion. There is not a system of religion which professes to teach the future destiny of man, of which I have ever heard, except the Bible religion, that does not take as its basis the doctrine of the immortality of the soul. That, it is taken for granted, is a foregone conclusion in every discussion upon religion at the present day.

[*Time expired.*]

MR. ORVIS' THIRD REPLY.

Mr. President and Gentlemen Moderators:

I must congratulate my friend upon his having delivered a very beautiful and poetical speech. I say *poetical*, for it beautifully exemplifies an expression of England's renowned poet, Shakspeare, in which a certain thing is said to be "*like the baseless fabric of a vision.*" This is an admirable description of the speech to which we have just been listening. I expect to be able to show, that my friend's arguments have no more reliable foundation than "the fabric of a vision." This I shall take occasion to show in due time. But first, permit me to set myself right in relation to a statement which my friend has made touching my position here.

He has said that the immortality of the soul was repudiated by me. I did not call him to order, because I did not wish to retaliate upon him. I take the opportunity now, however, to refer to the matter; and I am glad I can now make an explanation which I attempted to make in my first reply, and it cannot now be "ruled off" as not in order.

When arranging the preliminaries for this debate there were among the propositions submitted by me one reading as follows: "The mind, spirit, or soul of man, is an entity susceptible of conscious existence, independent of the body." Knowing that the word *soul* is used with a good deal of latitude—meaning sometimes the "inward man," or *spirit*, sometimes

the "animal life of man," and sometimes the "whole man," I did not wish to debate a proposition containing a word of such ambiguous import, unless associated with other words explanatory. I therefore used the words "mind, spirit, or soul of man." Of the part of man's nature thus described, I was willing to affirm that it is an "entity, susceptible of conscious existence, independent of the body;" or, even that it would never cease to exist. But when my friend came here, he peremptorily refused, as he had done before by letter, to debate this question; and the only one submitted by him in its stead was, that "*Man is an immortal being*"—a proposition which, I presume to say, was never believed by any one since the world began. Man is not all *soul;* and the "immortality of man," and the "immortality of the soul of man," are very different propositions. I stated to him that I believed in what is commonly called the immortality of the soul, and was anxious to debate that point, submitted in a proposition, which would not be liable to be misunderstood. But he would agree to none but the one just mentioned, which, of course, I rejected.

You have just heard my friend call upon me to produce any text of the Bible where the words "immortality of the soul" occurs. I have produced a passage in which the original word translated *immortal* is used to describe the "SPIRIT," or "hidden man of the heart." (I Peter iii. 4.) To this he has made no reply. I have produced another passage, in which the word "ETERNAL" is used to describe this

same spiritual nature, or "inward man." (II Cor. iv. 16–18.) I have also shown that the body derives its life from the spirit; and that, indeed, the spirit is the source whence is to spring the *eternal life* of man. *And to all this not one word has been said in reply.*

He showed us, what was of very little importance in this debate, that God threatened Adam with DEATH, as the penalty of the law which he gave him, and which he violated. I suppose he fancies that there is some one in the world that believes that the penalty of the law was not death. But really, I have never heard of such a person. This is only another proof, that his arguments are altogether built upon ASSUMPTIONS.

Again, he assumes that the word "*die*" means entire extinction of being. Now the question is, is this the meaning of the word "*die*" in the case before us? My friend believes in the resurrection of the dead to some extent; he, at least, believes in the resurrection of *some* that die. Whether he believes in the resurrection of *all* or not, we have no evidence. We have shown that those who believed in the resurrection of the dead in ancient times, unanimously believed also that the spirit of man was susceptible of an existence independent of the body. These two ideas stood together then, and they cannot stand separately now. The denial of one is equivalent to a denial of the other.

The important point which demands close attention at this stage of the debate is, *whether that ordeal called* DEATH *is the total extinction of soul, spirit*

and body at the same time. If it is, my friend's argument is *not* like the "baseless fabric of a vision." If it is not, then what I have affirmed of his whole speech is true. Is death a total extinction of being? We will see. We read, in I Cor. xv. 31, "I protest by your rejoicing which I have in Christ Jesus our Lord, *I die daily.*" Again, in verse 36, "Thou fool, that which thou sowest (the grain you sow) is not quickened *except it* DIE." Now, does the Apostle, in these instances, use the word DIE to mean *total extinction of being.* Many of this audience are agriculturists. Let me ask you, will your wheat grow if it *die,* in this sense of the term? If your seed *rots, decays*—as it sometimes does—will it grow? But Paul says, "it is not quickened—will not grow—*except it* DIE." Paul's idea of the meaning of the word "DIE" must have differed very widely from that of my friend.

This is a fair instance of the Bible use of the word *die* and *death.* These words never mean extinction of being. They are used scripturally when we speak of the *death* of a person. When you, my friends, speak of a man's *dying,* do you mean that he becomes *entirely extinct?* that he goes into *nonentity?* You do not. There cannot be found a single dictionary of the English language that gives this as the proper meaning of the word "DIE." We mean by it, when applied to man as he is now, the separation of the spirit from the body; while the spirit passes into the invisible world, and the body moulders back to dust.

This leads me to inquire a little farther into my

friend's views of the organization of man. In one instance he affirms that man is composed of "dust" and the "breath of life." In another he states that man is composed of "body, soul and spirit." Now, then, if he meant anything by this, he meant that the "*body*" corresponds to the "*dust*," and the "soul and spirit" to the "breath of life!" Man, then, is all *dust* and *breath!!* The soul and spirit of man *is his breath!!!* The body of man, composed of dust, and which is to return to dust again, is all there is of man, except the atmosphere which he breathes. This is getting at the real meaning of the gentleman. Man's body is dust; his spirit merely atmospheric air!

Is this what the Scriptures mean by these words? We will present apostolic testimony in relation to the word *spirit*. Paul says, in I Cor. ii. 11: "For what man KNOWETH *the things of a man, save the* SPIRIT *of a man which is in him?* Even so, the things of God KNOWETH no man, but the *spirit of God*." Here the spirit of man is defined to be the *intellectual* or "KNOWING" principle; it is that which "KNOWS what is in man." Are we to regard this *intelligent, thinking*, knowing element in man's nature as nothing but wind, breath—consisting of certain proportions of *oxygen* and *nitrogen gas?* Is the spirit of God nothing but *mind*, composed of these two gases? Is this the current definition of the word SPIRIT in our standard authors?

Now I am not disposed to affirm that the word *soul* always means the spiritual nature of man. But what does it mean in the passage to which the gen-

tleman has himself referred? *After* the killing of the body, there is something left not yet killed! Something that man is not *able* to kill!! What is it? I am surprised to hear my friend talking about the Universal Father being able to kill the *soul*, if by that word he meant merely the "breath of life." Killing the breath!! This is extremely silly, to say the least of it. I have heard of persons trying to *kill dead men!* I have read, among the incidents of the present war in Europe, of a person manifesting great valor by plunging his sword into the prostrate bodies of his fallen enemies, who had been left upon the field of battle. But such a thing as God killing the *breath*, after the body had been killed, is, if possible, a more ridiculous idea than the other.

There must be something in man that does not suffer death with the body. That ordeal we call death is not the extinction of all that appertains to man. My friend, in quoting the judgment of God against Adam—"*thou shalt die*"—makes it apply to man's *whole nature*, in opposition to the Apostle Peter, who teaches that the SPIRIT is "INCORRUPTIBLE," or *immortal;* and in opposition to Paul, who teaches that the spirit does not PERISH, but is "ETERNAL."

My friend told us in his opening speech, that truth always inspires *confidence* in its advocate. I apprehend there must be something else also which has the same effect, judging from the confidence with which he states positions which, upon examination, turn out not to be true. What that something else is, in this

instance, I will leave the audience to infer for themselves. That it is not truth, I am fully satisfied.

But that the *whole man* was doomed to death—extinction of being—by the sentence "dying, THOU shalt die," will be seen to be utterly fallacious by a single consideration. In speaking of the corporeal or fleshly man, we find, as in this instance, the personal pronouns are frequently used. Paul says, in Rom. vii. 18, "For I know that in ME, (that is, in my *flesh*,) dwelleth no good thing. Here the personal pronoun "*me*" has reference only to the flesh, which he evidently contradistinguishes from the *mind*. But in II Cor. v. 1–8, we find the personal pronoun "*we*" applied to the "*inward man*," or spirit, while the body is represented as merely the *house* in which this "*we*" live. In order that you may perceive the full force of this argument, I will turn to the passage and read it: "For WE know, that if our earthly house of *this* tabernacle were dissolved, WE have a building of God, a house not made with hands, eternal in the heavens. For in this WE groan, earnestly desiring to be clothed upon with OUR house which is from heaven: If so be, that being clothed, WE shall not be found naked. For WE that are in *this* tabernacle do groan, being burdened: not for that WE would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that wrought US for the self-same thing *is* God, who also hath given unto US the earnest of the Spirit. Therefore WE *are* always confident, knowing that, whilst we are at home in the body, WE are absent from the Lord. For WE walk by faith,

not by sight. WE are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. Wherefore WE labor, that whether present or absent, we may be accepted of him." Here the personal pronouns "WE," "OUR," and "US," are used with reference to the "*inward man*," and *not* with reference to the "*outward man*" at all. When we say that a MAN dies, we do not mean that his entire being becomes extinct; but we mean that a separation of the body and spirit has taken place, and that the *body only* is to return to the dust. So again when we speak of man in reference to the other world, we say HE is in the invisible world; and these forms of speech are both justified, as the audience will perceive, by the quotations I have made from Paul. The personal pronoun at one time personates only the flesh in contrast with the mind; at another time it personates the mind or spirit in contrast with the flesh, which is then the mere HOUSE or CLOTHING of the "inward man."

I am anxious to notice all the proofs which my friend adduces from the Scripture, and all the arguments he predicates upon them. I find he has appealed to Ezekiel xviii. 4: "The *soul* that sinneth, it shall die." Now, there was no necessity for this quotation on his part. We never contended that the word soul *always* meant the *spiritual*, incorruptible part of man's nature. Why quote passages that contain the word *soul*, evidently used in a distinct and restricted sense—meaning, as in this instance, the animal life of man—when I use the word in another,

but equally scriptural sense—meaning that *spiritual* element which man *cannot kill*.'

We would not affirm that "MAN *is an immortal being*," because there is a part of his composition that is *mortal*. We would not affirm of the *whole man* what is true only of a *part of him*. I trust the gentleman has, by this time, ascertained our views fully upon this point.

That part of man which is "incorruptible" is necessarily the most important; for the Apostles inform us, that the "outward man," the "HOUSE," or "TABERNACLE," in which the spirit now dwells, will "PERISH" or be "DISSOLVED," while the "inward man," the spirit, sometimes also called the *soul*, is *indissolubly imperishable*.

But my friend has referred us to the views of the ancient philosophers—to Plato and Thales in relation to the immortality of the soul. From what he said, you will perceive that not only these philosophers, but almost every body in the world, have believed there was an immortal spirit. He states these with a view, probably, to show that the truth of any theory is in the inverse ratio with its acceptance with the people. That which is believed by everybody must necessarily be false; and that which nobody believes must, of course, be undoubtedly true. If this was not his reason for introducing the testimony of these philosophers, I confess I could not see his design. The fact that the doctrine in question was believed by these ancient philosophers, and by almost all modern Christians, could scarcely be introduced for

any other object. He says that Plato taught this doctrine of the immortality of man's spiritual nature many years before Christ came into the world—that he was the first who taught it. We call upon him to prove that Plato was the first man who ever taught this doctrine. We deny that he was; and to sustain our denial, we need only refer to the Old Testament, where we may ascertain that persons who lived long before Plato believed that doctrine.

Mr. Magruder.—The gentleman mistakes, if he understood me to say that Plato was the first who taught this doctrine. I said Thales was the first.

Mr. Orvis.—Whether he said Plato or Thales, is of little consequence, since it cannot be proved that either of them was the first. Besides, it is of no consequence who did or did not teach it, only so that it is taught in the word of God; this should put the question at rest.

But there was a radical difference in the doctrine of immortality taught by Plato, and that taught by Christ. Plato believed in the immortality *of the soul*, but did he believe in any immortality *for the body*—in the resurrection of the dead—that the *body*, which was sown in *corruption*, should be raised in incorruption? Paul did not contradict what Plato taught. Christ said nothing in conflict with the teachings of this great philosopher on this point; *but he added more;* he added the doctrine of the immortality of the body by a resurrection from the dead. There was no controversy between the disciples of Christ and those of Plato in relation to the spiritual nature

of man, or in relation to the perpetuity of its being; but there was a controversy in relation to the resurrection of the body. Christ, himself, by his own death and resurrection presents an indubitable evidence of the truth of this doctrine.

Does the gentleman believe that he who *died* upon the cross of Calvary became *totally extinct* for the time being—that he was in a state of NONENTITY during the interval between his death and resurrection? It cannot be doubted but what he DIED there; his flesh, his body having been nailed to the cross—and that, afterwards, he was placed in the new tomb of Joseph, and laid there three days. I do not understand that his SOUL was there; for we have other testimony to show that it was not—that it was elsewhere. *Did Jesus have no conscious being during these three days?*

On the third day Jesus arose from the dead. Until that time, no man who had died had ever been raised to incorruptible life;—a few had been raised by miracle—raised, however, not to immortality, but raised to die again. The long dispute between the Sadducees and Pharisees, as to the resurrection of the body, was now settled in favor of the latter. Thus was "life and immortality"—the immortality of resurrected and glorified bodies—"brought to light.'

[*Time expired.*]

MR. MAGRUDER'S FOURTH SPEECH.

Mr. President and Gentlemen:

I shall pass by some things in the speech of the gentleman, because, I really do not think they merit any notice at present, not being within the range of this discussion. His remarks in reference to the causes which justify the confident and bold attitude which I assume in this controversy, insinuate something approaching discourtesy. He ascribes this to natural boldness—something like assurance, rather than to the potency and convincing character of my arguments. If that be so, I am unconscious of it; and while in fact I deny that I am influenced by this natural boldness, to which the gentleman refers, I am free to admit that the force of the arguments which I present may beget this confidence which he ascribes to the cause already mentioned. I intend no personal disparagement myself in any remarks that I make; and if the gentleman chooses to indulge in insinuations of that character, in regard to myself, he is welcome to any advantage which he may gain by that course of conduct. He is at liberty to appropriate, without competition, all the laurels to be won in that field of combat. Of what use is it to us to stop to inquire whether Plato was the first person who ever taught the immortality of the soul or not? In fact I did not say that Plato was the first; I said Thales first taught this doctrine. But of what use is it to fritter away our precious time in argu-

ing a matter of such little importance in the issue which is before us. He has presented some things, however, which are worthy of consideration. I am happy to see that while the gentleman is not willing to endorse the proposition of the mortality of the soul, he admits the mortality of the body. And why is *body* necessary in order to manifest or show forth life? Why, for this plain reason, that where there is no organization there is no life. That may be regarded as a philosophical proposition, perhaps. It is a vague and fanciful idea to suppose that you can live without organization. It is contended by many, no doubt, that the spirit is the life, and that spirit is not organized, and hence, in harmony with this idea, that matter and spirit are necessary opposites—that that which is material cannot be spiritual. But I beg it to be remembered that the Bible doctrine of opposites in regard to these two elements, is the opposition of *flesh* and spirit, but not of matter and spirit, as the orthodox and the moral philosophers teach; for *matter* may be so exquisitely elaborated and refined as to present itself to us as a spiritual organization. Our present organization is the *animal* organization. But the organization promised to the soul hereafter will be the *spiritual* organization and will be immortal. The Bible teaches us, that deathlessness or incapacity to die, is to be manifested through Christ at the resurrection. It says, "that which is first, is not spiritual, but that which is natural or animal. "The first man is from the earth," &c. It appears from the Apostle's argument that

our present life is life manifested by the animal creation; but the life to come is to be the spiritual or eternal life, manifested through a spiritual and incorruptible organization. The Apostle shows conclusively that the body which is to manifest that life, which God will bestow upon the righteous hereafter, will be an organization, and not a disembodied existence.

I must notice in this connection a passage which the gentleman has quoted from the 2d Epistle of Paul to the Corinthians, 5th chapter, 1st verse: "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens." Now the Apostle did not desire to be in a disembodied state, or, as he says, "*unclothed*," but he desired to be "*clothed* upon," or invested with the new or resurrection body, by which means. as he adds, "*mortality* might be swallowed up of life," when the second Adam shall come from heaven. Every one can see the difference in being without an organization, and being organized. The Apostle says, in the 15th chapter of the 1st Epistle to the Corinthians, 26th verse: "The last enemy *that* shall be destroyed is *death*." Can death be an enemy if we never die, as the gentleman affirms? He says, our bodies die, but our spirits survive. Yet the Apostle Paul says that death is an enemy. How can that be, I repeat, if he has not the power to destroy—if we are immortal? It seems strange that Christian people should be willing to adopt the doctrine which the gentleman is laboring to main-

tain, when the Apostle says, "So *when* this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then*, (and not *till* then,) shall be brought to pass the saying that is written, Death is swallowed up in victory" by the resurrection. But the Apostle goes on in the 55th, and two succeeding verses of the 15th chapter, "O, death, where is thy sting? O, grave, where is thy victory? The sting of death is sin and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ." How absurd this language in the mouth of the Apostle, if we have a conscious organization within us that survives death. This very Apostle says that death "hath put *all things* under his feet," and that "the last enemy that shall be destroyed is death." Well, now, if the Apostle affirms that *all things* are put under the feet of death, must not the soul and all things that belong to the body be brought under it? But what becomes of man in the interval between death and the resurrection? This gentleman says that man lives in a conscious state during that interval; that the spirit, being immortal, possesses consciousness; lives and moves even after the death of the body; after "the dust shall return to the earth, as it was, and the spirit to God who gave it." In the 12th chapter of Ecclesiastes it is said, "because *man* goeth to his long home; and the mourners go about the streets," &c. Thus we see it is *man*, the *whole* man, that "goeth to his long home." Where did

God give that spirit? In the Garden of Eden. How did he give it? By breathing into man's nostrils the breath of life. When does that breath go back to God? When it is given up. When the whole organization is no longer capable of manifesting life, what becomes of the spirit? It goes to God who gave it, who is the source and founder of all spirit. It is absorbed by Him who gave it, by originally breathing into man's nostrils. Job says, 27th chapter, 3d verse: "All the while my breath is in me, and the *spirit of God* is in my nostrils." There Job recognizes what is taught in the book of Genesis in reference to man's organization. Look at the facts in nature. What becomes of the spirit when a man is rendered unconscious for a day, or an hour, from a severe blow on the head, in a fit—from drowning or otherwise. Where is the spirit then? If it be a conscious entity, independent of the body, pray tell me what becomes of it while an individual is in a profound sleep? Now sleep is the type of death, whence it is to be presumed that this spirit is not conscious while one is in that state. The Scriptures declare, Eccles. ix. 5: "*The dead know not* anything;" but according to our friend, when a person dies he knows much more than he knew before. My friends, death is a complete process; and when we die, we are as absolutely dead and non-existent as though we never had lived. That is the Bible doctrine. And if it were not true that the second Adam comes to restore us to life, by the resurrection, there would

be no more life. Does not the Apostle Paul say, in his 1st Epistle to the Corinthians, 15th chapter, "For as in Adam all die, even so in Christ *shall* (in the future) all be made *alive?*" I could not but smile at the gentleman's *intimating*, as if he was in some doubt about it, that we really believed in the doctrine of the resurrection of the dead. Well, I really thought if there was any subject which, above all others, we had least betrayed any doubt in regard to, in our public exhibitions of religious belief, it was the doctrine of the resurrection. It is a subject of complaint against us, as a religious people, by others, that we insist upon it so much. I appeal to you, who have heard us, if there are any persons who preach more, or as much, about the resurrection of the dead than we do? Yes, we predicate *all* argument in reference to man's future life upon the resurrection. Again, how can Paul maintain that the dead Christians are *perished*, if they rise not again? Can they be said to perish, if they are happy in heaven? Though their bodies are given to the dust, according to the gentleman, their spirits are basking in the sunshine before God. In I Cor. xv. 32, the Apostle says: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not; let us eat and drink, for to-morrow we die." Could Paul have affirmed *that*, if he believed what this gentleman states. Might not any one confute the Apostle, if the popular doctrine be true, by simply asking, "How can you say this, Paul, inasmuch as you

know, having an immortal soul, you will be in heaven, or in conscious happiness, as soon as you die, *whether there be any resurrection or not?* He says, "I die daily," in the sense of his being every moment liable to death; and yet, as he affirms, it would be no advantage to him that he lost his life among wild beasts, if there was no resurrection of the dead. The Apostle at least did not believe in the gentleman's doctrine. The question here is not, however, as to the doctrine of immortality in terms. We will now come back to the proper issue—which is the destiny of the wicked. I will proceed to show the difference between the constitution of man and the destiny of man when he eat the fruit, and so became a mortal sinner in the Garden of Eden. Would it not be better for him that God would have permitted him to remain in a state exposed to good and evil, than inflict upon him eternal torment? Why not permit him to live in that state for a time? Why did he inflict upon him such a dreadful penalty as death? He might have said, if you eat of the fruit of that tree you shall become subject to disease, distress and trouble; but no, his goodness and benevolence was too great to permit him to live continually in that mixed state of good and evil. The moment that sin came into the world, he was driven out of the Garden of Eden, subject to the penalty which God decreed—death. Now I repeat the inquiry, if God was too good to permit man to live for ever in a state of mixed good and evil, will he not, *a priori*, be also too good to

doom him to live forever in a state of *unmixed evil*—a state in which there will be *no* good? Better that he let the wicked stay forever upon the earth in a state of good and evil, (a much more tolerable destiny,) than to have reserved them for a fate so awful as that affirmed by my friend as awaiting them, in the surging flames of the orthodox hell.

[*Time expired.*]

MR. ORVIS' FOURTH REPLY.

Mr. President and Gentlemen:

I deem it incumbent upon me to make a remark or two in relation to that part of my previous speech, which the gentleman referred to as discourteous. I made no remarks that were discourteous to my friend; and I feel certain that if he will only receive what I say in a proper light, he will have no cause to complain of discourtesy on my part. Though some of the remarks which HE had made seemed strongly to savor of such a character, I was, nevertheless, willing to believe that he designed no discourtesy by them.

I did not question that his confidence was the result of *strong conviction* of the truth of what he said. I have no doubt but conviction of the truth of a proposition will give a man a great deal of confidence; but it does not follow, that because he has such *confidence*, what he advocates is TRUTH. I am not complaining of a man for maintaining any proposition he may lay down with all the confidence

and boldness which a conviction of its truth can inspire. I agree with him that when a man declares his views with some degree of boldness and assurance, he gives evidence that he confidently believes what he asserts to be really true. It will convey this idea to others; but whether it will convey also a conviction of the truth of what is said, is another matter.

In reference to the meaning of the words *perish* and *destruction*, he states that I have been endeavoring to prove to this audience that the word *destruction*, does not mean *destruction;* and that the word *perish* does not mean *perish*. Not quite; I only endeavored to prove that he did not know the meaning of them. The evidence I adduced was to show that these words do not mean what his proposition asserts—"extinction of being"—that the destruction of the wicked does not mean an utter extinction of their entire being. Whether I have succeeded in this or not, it is for the audience to say.

My friend has given us a dissertation upon the difference, in the language of the sacred writers, between *the flesh and spirit* and *matter and spirit*. I was aware that these writers always used the former contrast, instead of the latter—that they never use the word *matter*, but frequently the word *flesh* in treating of the constituents of the body, and of its destiny. But I am by no means certain that this fact is at all in his favor. It does not matter to us what word the inspired writers use to describe the *body;* for we have no dispute in relation to its nature or

destiny. We both believe that the body is mortal—that it will perish. But I believe that there is, besides the body, a *spiritual* element in man which is *imperishable*. What is this? My friend has given us a variety of illustrations of his conception of the nature of the SPIRIT; but they all amount to about the same thing. For when he commented on the quotation from the book of Ecclesiastes, he said that the *spirit* that returns to God who gave it is the breath. In his remarks on this point he made the affirmation that this *spirit*—the BREATH—not only *returned* to God, but it was "ABSORBED BY THE DEITY!!" What is this breath? It is nothing but the *atmosphere* which we breathe, composed of oxygen and nitrogen gases; and this is "*absorbed by the Deity!!!*" This is not only making man MATERIAL in his nature, but GOD, ALSO!! As this is my friend's theory, I do not deem it necessary to occupy your time in debating it just now.

He says there can be no manifestation of life without organization, and therefore when the spirit is separated from the body, both lose their vitality, and become extinct. I really am at a loss to know what the gentleman will say in relation to *the organization of God!* He certainly has life—is THE "living God." Will our friend give us some information in relation to His "ORGANIZATION." Then, again, in relation to the spirit of Jesus—did it become extinct when the body died? He died; but was his death an extinction of all conscious being? After his resurrection he came to his Apostles, who were "ter-

rified and affrighted, and supposed that they had seen a SPIRIT," whereupon he addressed them thus: "Why are ye troubled, and why do thoughts arise in your hearts! Behold my hands and my feet that it is I myself: handle me and see; for a SPIRIT HATH NOT FLESH AND BONES, as ye see me have." (Luke xxiv. 38, 39.) If a spirit has *neither flesh nor bones*—THOUGH IT HAS LIFE—what kind of an "ORGANIZATION" has it? Have SPIRITS some other organization, not composed of "flesh and bones" If so, it is incumbent on him to show what kind of an organization that is. But even if he succeeds in this, he will only show—what many believe—that when the spirit ceases to manifest its life through an organization of "flesh and bones," it immediately passes into another organization—the spiritual body. He must necessarily resort to some such mode of explaining the subject, in order to reconcile his idea that there can be no manifestation of life except through organization with the admitted existence of spirits in the instances of God and Angels. Instead, then, of proving his point, it rather sustains our position, and gives additional evidence that there is a spirit in man that does not CEASE TO BE when the body dies.

The gentleman made some quotation from language put into the mouth of one of the ancient philosophers by a modern writer. I have not noted down the language, but can recollect some of the ideas contained therein. The gist of that language seemed to be, that Plato reasoned well; and that the

soul, being immortal, death should have no sting for its victim. I apprehend that no such inference can be justly drawn from the soul's immortality.

But we shall now approach another point; and I am happy in having an opportunity of treating it in its proper connection. My friend expressed some little astonishment that I should intimate any doubt about his brethren being sound in relation to the resurrection of the dead. I do not wonder that it should have been a matter of surprise to the audience; for, to deny the resurrection may seem like an exceedingly novel idea. I shall now read an extract—and I am glad it will be perfectly "*in order*" to do so—from a periodical which is read by many of the gentleman's brethren. The work from which I am about to read is called "*The Herald of the Kingdom and Age to Come*," and is edited by Dr. JOHN THOMAS. On page 82, the April number, 1854, we read:

"When, however, it is understood, that it is not all the individuals of Adam's race that have died who are to rise again, a host of imaginary difficulties are removed."

So, then, it turns out that all the gentleman's *brethren do not* believe in the resurrection of THE DEAD. One, who occupies a conspicuous position among them, denies the resurrection of, at least, a *part of the dead!* I do not know that my opponent endorses that document; but he must not charge me with misrepresenting his "brethren," when I express doubts of their soundness on this subject, predicated upon the published views of Dr. Thomas.

But the question arises, *how can there be* a resurrection of the dead when there are no dead to be raised—when they are perfect *nonentities?* I can understand why Christ, in order to establish the truth of the resurrection, when arguing with the Sadducees, appealed to the fact that God called himself the God of Abraham, of Isaac, and of Jacob, and said, he was "not the God of the *dead* but of the living," although they had been *dead*, so far as human vision could reach, for near four hundred years; because he adds, "FOR ALL LIVE UNTO HIM"—thus showing that there is something—some conscious entity which does not cease to be, at death. But my friend tells us that when a man dies he becomes a *nonentity*. How, then, can he be raised—how can he come up to judgment? Will those who appear there be the *same beings* who died? If my friend's position be true, they will not; they will be other beings—beings newly created.

I apprehend that my friend will find it very difficult to reconcile his idea of the spirit of man with the Christian doctrine of a resurrection. I cannot see how there can be a resurrection, *when there is nothing to raise!* A similar difficulty will be in his way when he undertakes to show that persons can be punished after they cease to have any existence—*when there will be nothing to be punished!*

You will remember, that in his first speech—which was an able one of its kind—he contended that the punishment of the wicked was to END, while in his second speech, he admitted that it was to be ETER-

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NAL—qualifying his admission, however, by stating that the punishment may continue, though the victim had ceased to possess consciousness—in fact, when he had NO BEING. He, nevertheless, adhered to the proposition with which he set out, which affirms that "the *punishment* of the wicked will END in the eternal *extinction of their being*." I do not know that it would be fair to hold him to that admission, as he made it in the confusion consequent upon the quotation I gave from Dr. Thomas, which was directly in opposition to his proposition. I will not, therefore, hold him to that admission, if he now repudiates it.

[Mr. Magruder did not make any reply, and Mr. Orvis proceeded.]

I will, then, pass to consider his *second* position, which is diametrically opposed to his *first*, and, indeed, *to his proposition*. He now believes that the punishment of the wicked will be *eternal;* but that it will CONSIST in "*eternal* extinction of being," which is, as he says, *eternal* "in its results." I will now read a passage to which he has himself referred, (Rom. ii. 6–9,) where it is said of God: "Who will render to every man according to his deeds. To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, INDIGNATION and WRATH, TRIBULATION and ANGUISH, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile."

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You cannot find, in any language, a more beautiful *climax* than that which is here presented by the Apostle. He gives us four different words descriptive of the punishment of the wicked. These are—

1. ANGER—the displeasure of God.

2. WRATH—a still fiercer display of his displeasure.

3. TRIBULATION—affliction, or actual suffering.

4. ANGUISH—or *mental suffering*.

There are four distinct words in the original, each differing from the other, and so arranged as to represent increased severity in the infliction, until the climax is crowned with the most exquisitely painful mental emotion, called ANGUISH!! Donegan says of the word *οργες*, translated "*wrath*" that it properly signifies "*a permanent feeling of anger, differing from θυμος*, (the word translated "*anger*" in this passage,) *which means a transient burst of anger.*

These, then, are the words that describe the punishment of the wicked. I did not quote this passage to prove the *perpetuity* of the punishment. Although the words here used indicate a good degree of PERMANENCY, it does not affirm the *eternity* of the punishment. The original ind cates more permanency than is implied in the common version; though even there we find not the idea of *eternity*. I referred to the passage to show what the punishment is to CONSIST IN. The last word of the Apostle's climax—the word "ANGUISH"—since it refers to the mind, shows that *mental pain or suffering*, as well as corporeal, is embraced in this punishment.

But my friend affirms that this suffering shall have an END—and that it will terminate by the extinction of the being of the individual upon whom it shall be inflicted. His argument, thus far, has been based principally upon passages containing the word "*destruction.*" I will read a short extract on this subject from *Buck's Theological Dictionary*—a part of the article under the head of "*Destructionists.*" He says:

"1. The different *degrees* of punishment which the wicked will suffer according to their works, proves that it does not consist in annihilation, which admits of no degrees.

"2. If it be said that the punishment of the wicked, though it will *end*, in annihilation, yet shall be preceded by *torment*, and that this will be of different degrees, according to the degrees of sin; it may be replied, This is making it to be compounded partly of torment and partly of annihilation. The latter also appears to be but a small part of future punishment, for that alone will be inflicted on the least sinner, and on account of the least sin; and that all punishment which will be inflicted on any person above that which is due to the least sin, is to consist in torment. Nay, if we can form any idea in the present state, of what would be dreadful or desirable in another, *instead of its being any punishment to be annihilated after a long series of torments, it must be a deliverance to which the sinner would look forward with anxious desire.* And is it credible that it was this *termination of torment* that our Lord held up to his disciples as an object of dread? Can this be the destruction of body and soul in hell? Is it credible that everlasting destruction from the presence of the Lord and from the glory of his power, should constitute only a part, and a small part of future punishment; and such, too, as after a series of torment, must, next to being made happy, be the most acceptable thing that could befall them? Can this be the object threatened by such language as recompensing *tribulation*, and taking *vengeance* in flaming fire? (II Thessalonians i.) IS IT POSSIBLE THAT GOD SHOULD THREATEN THEM WITH PUTTING AN END TO THEIR MISERIES!! Moreover, this *destruction* is not described as the conclusion of a

succession of torments, but as taking place immediately after the last judgment. When Christ shall come to be glorified in his saints, then shall the wicked be destroyed."

I have read this, because I think it presents the inconsistency of my friend's position in the clearest possible light. If destruction consists in a cessation of being, then, certainly, there can be no *eternal punishment*. My time is now nearly expired, else I would refer, at more length, to the meaning of the word "destruction." I shall, however, take occasion to do so before the debate on this question closes.

[*Time expired.*]

SECOND DAY.

TUESDAY, June 12th, 1855.

The assembly met at the appointed hour.

MR. MAGRUDER'S FIFTH SPEECH.

Mr. President and Gentlemen:

It is in the spirit of the sentiments which have been so well expressed in the prayer which has just been offered before you, and in the earnest desire that *truth* may triumph in this controversy, and that God may be glorified, that I appear before you this morning. I shall proceed at once, without further preface, to offer before you, some additional testimony derived from the word of the Lord, in support of the proposition which lies at the foundation of the argument I am to sustain, viz: that man's present constitution is wholly mortal, and that by consequence, the finally impenitent and incorrigible, judging themselves unworthy of life and immortality, must be ultimately consigned to destruction. To do this, I desire to call your attention to the things written in this Book in relation to the constitution of man. And, inasmuch as it is conceded,

upon this occasion, that man's body is mortal, and it is likewise conceded that man is a being composed of body, soul and spirit, it will only be necessary, in order to prove the entire mortality of man, to show that not his body only, but his soul and spirit are represented in the Bible as being mortal, and are associated with death and corruption. Perhaps some labor may be saved me in this investigation if my opponent, upon this occasion will affirm to-day what he was understood to affirm yesterday—that man, the whole man, was involved in the transgression in the Garden of Eden. These, I believe, were the words uttered by him yesterday. If, then, the whole man be involved in the transgression, unless some good reason can be shown to the contrary, the whole man must be involved in the penalty of the transgression. So far as this argument is concerned that concession settles the point. But as our wish upon this occasion is not exclusively to convert our opponent from the errors of his creed—highly desirable as that is—but by citing before this audience the divine testimony upon the subject which we are here assembled to consider, to show them why it is we believe what we do believe and teach, I shall proceed this morning to the question as to what the Scriptures affirm concerning the mortality of the whole man; and in doing so, shall endeavor to occupy as little time as will be consistent with a proper elucidation of the subject. If I can show from this book, (the Bible,) the word of the Lord, which is truth; if I can show that this book

affirms of the soul of man absolute mortality, then, at least, I shall have advanced one step in proving the proposition that man—the whole man—is mortal. What say the Scriptures? In the 1st chapter of Genesis, 20th verse, we read: "And God said, let the waters bring forth abundantly the moving creature that hath *life*, and fowl that may fly above the earth in the open firmament of heaven." Now, I hold in my hand a Polyglot Bible, published by the American Bible Society, which contains marginal interpretations of the original tongues furnished by the ablest translators. Here, then, in this chapter, we have opposite the word "life" a reference to the margin, where we find that term as translated from the Hebrew, made to signify "soul." There is one case, then, in the Scriptures, in which the attribute of soul is applied to the animal creation, and not alone to man. In the 30th verse of the same chapter, we read: "And to every beast of the earth and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, (soul,) I have given every green herb for meat; and it was so." Again, in the 6th chapter of Genesis, 17th verse: "And behold I, even I, do bring a flood of waters upon the earth to destroy all flesh wherein is the *breath of life*, from under heaven, and every thing that is in the earth shall die." Here we have the same expression that is applied in the second chapter to the life of man, received from his Creator when he "breathed into his nostrils the breath of life." A little further on, we read in the 7th chap-

ter, 15th verse: "And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life." Also, in 21st and 22d verses of same chapter, we find: "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the *breath of life*, of all that was in the dry land, died." Then the animal and brute creation is said to have, in common with man, not only soul but the breath and the *spirit of life*. The last is a peculiar expression. What does it mean? Why, that the breath was the vehicle or medium through which the spirit of life from God was communicated to the whole animal creation. The breath of life, then, contains that which includes the spirit of God, because it is said to be the breath of the spirit of life. Now, then, if this proposition be true; if the Scriptures affirm the same things in regard to the animal creation that they do in regard to the human creation, so far as the soul is concerned; if you maintain that man is immortal because he has received a soul from his Creator, by the same argument you predicate immortality of the brute creation also. I hold in my hand a book entitled, "Bush on the Soul," which is generally esteemed high authority upon this subject. The author was Professor of Hebrew in the New York University. In this, the whole subject of the soul and mind of man is fully discussed, the same language in this connection, being applied in reference to man and beast. In page 28

of that book, we read: "It is an important fact, which is necessarily lost sight of by the mere English reader, that precisely the same language is employed in reference to the creation of man and of beasts: they were both made living souls." Again, "as the term (soul) is applied equally to man as to beasts." Thus we see the word of God declares that man and animals, so far as the possession of a soul or breath is concerned, are alike, and organized in the same way; and unless you mean to maintain that all the animal creation are immortal, because they possess souls, you cannot maintain it of human beings.

But what do these very Scriptures say concerning the spirit which belongs to man? This leads me to turn to the words of the book of Ecclesiastes, 3d chapter, 18th verse: "I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are *beasts*." Again, in the two succeeding verses, it says: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath! so that a man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."

Now what is it which is here predicated of man? What is he said to possess in common with animal? It is breath. Let us see what is the Hebrew term rendered breath, and what is its Greek translation

according to Professor Bush, the same high authority to which I have already referred. The word in the Septuagint version, according to this authority, is the Greek word *πνευμα*, and to this he gives the translation in this passage, of *breath*, spirit, &c. I will read the passage from Bush upon this term, which is found in pages 73, 74. He treats it in its application, in Eccles. iii. 19, as follows: "*πνευμα*, in the sense of spirit, the *mind*, viewed as the seat and subject of *thought*, emotion, &c. The dominant idea conveyed by *ruahh* and the Greek word *πνευμα* in its psychical relations, we believe to be that of *feeling*, of *emotion*, rather than of thought or *intellection*, though that is included. But we shall LOOK IN VAIN *for any intimation* of the *intrinsic nature* of that substance which thus thinks and feels." And under this head of *spirit* as *mind*, and as scripturally applied to brutes, he ranges our quotation from Ecclesiastes iii. 19–21.

Again, in page 72, he quotes the words of our Saviour (Luke xxiii. 46) thus: "Into thy hands I commit my *spirit*, *(ruahh* or *nephish,)* that is, 'my vital breath.'" So that you find the Scriptures affirm of man what they affirm in regard to the other animal creation. Yes, I say, *the other animal creation*, for it is right to tell you the truth as it is in God's word. If it be true that we are a part of the animal creation, differing from the other animals in the superiority of our organization, it is right that that truth should be proclaimed, no matter how unacceptable it may be.

Now, then, have I not established the proposition from this testimony, that death, corruption and mortality, the fate which belongs to the brute creation, is that which is to be shared by us; and if that be the case, are we not in the category in which we are obliged to admit, that *in regard to our present constitution*, we have no pre-eminence over the other animal creation?

I beg your attention, again, to the passage in the 3d chapter of Eccles. 20th verse: "All go unto one place; all are of the dust, and all turn to dust again." Where, now, I ask is the scriptural foundation for the declaration so often made, that man is an immortal being at present; that he has an immortal soul? I say, and I ask if I am not authorized to say, that any argument designed to establish such a proposition, is as devoid of foundation as the "baseless fabric of a vision," about which you heard something yesterday.

But, I proceed. Seeing that man is mortal, and seeing that man is a sinner, I propose to close this argument, so far as the Old Testament is concerned, by reading one other pertinent passage on the subject, and then I will go to the New Testament. In the 14th chapter of Job, 1st and 2d verses, we read: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not." Again, from the 4th to the 12th verse, inclusive, we find the following: "Who can bring a clean thing out of an unclean? Not one.

Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass. Turn from him that he may rest till he shall accomplish, as a hireling, his day. For there is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth and the stock thereof die in the ground; yet through the scent of water it will bud and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and *riseth not, till the heavens be no more;* they shall not wake nor *be raised out of their sleep.*" In the 15th verse, of same chapter, he says: "Thou shalt call and I will answer thee; thou wilt have a desire to the work of thy hands." Verse 19th, of same chapter: "The waters wear the stones; thou washest away the things which grow out of the dust of the earth; and thou destroyest the hope of man." If you accept Job as a teacher of righteousness, why, then, what room is there for controversy in regard to the constitution of man? Where is this wonderful immortality which he now possesses and of which you hear so much? This is the testimony of Job in regard to it.

There is abundant evidence in all our literature that this dogma of the immortality of the soul of man is of heathenish origin—it could only have ori-

ginated with Pagan philosophers—blind leaders of the blind;—gnorant of the Bible, though learned in the "wisdom of the world," which, however, is "foolishness with God"

In Addison's play of Cato we see the creed of the ancient heathen set forth in the familiar passage from the Roman suicide's soliloquy:

"It must be so—Plato, thou reasonest well—else why this pleasing hope, this fond desire, this longing after immortality—whence this secret dread and inward horror of falling into nought? Why shrinks the soul back on herself and startles at destruction? '*Tis the Divinity that stirs within us*—'tis Heaven itself points out an hereafter and intimates eternity to man. *Eternity!* Thou *pleasing*, *dreadful thought*," &c. What a climax of absurdity! *pleasing* yet *dreadful!* a fine specimen of the credulity with which mankind receive any absurdity that comes to them with the stamp of that indefinable, intangible *thing* called *orthodoxy!* What have we here in all this high-sounding, meaningless grandiloquence, but "foolishness with God?" Truly may we say of it, in the language of inspiration, "This wisdom descendeth not from above, but is earthly, sensual, devilish, (or heathenish,) which leads to confusion and every evil work."

I will call your attention now to what is written in the New Testament in regard to the two classes of beings—the righteous and the wicked. On the one hand, the Scriptures affirm a certain destiny of the righteous; they promise *life* to them. On the

other hand, they threaten destruction to the wicked. See the contrast. "These (the wicked) shall go away into everlasting punishment; but the righteous into life eternal. He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life." To save the time consumed in turning to the text on this point, I will avail myself of the work I hold in my hand, where the passages from Scripture have been collated and arranged. It is entitled "Future Punishment," an arrangement in two parts, by H. H. Dabney, Baptist minister, England.

[*Time expired.*]

MR. ORVIS' FIFTH REPLY.

Mr. President and Gentlemen:

It is perhaps due to this audience, that I should briefly recapitulate the arguments that were introduced on yesterday, in order that the subject may be more intelligible to them. But I do not design doing so at present, as such a summary will be necessary at the close of the present day's discussion, when I hope to refresh the minds of those present, by a recital of the leading points which have been presented up to that time. My opponent is fully aware what the arguments are which I have presented as objections to his views, and yet he has, thus far, failed to reply to them. This fact must be attributed to one of two causes; either he deemed

them too *strong* to be refuted, or he supposed them so *weak* as to need no refutation.

I shall enter at once upon the discussion of those points to which your attention has been invited this morning. You may remember that my friend, in the last speech that he delivered in the forenoon of yesterday, admitted that the punishment of the wicked is to be *eternal*, and that, too, after he had affirmed that it is to "END in the eternal extinction of their being." To remove the discrepancy which is apparent in these propositions, he affirmed that the wicked could be punished without being conscious of it. He got up this new issue because he began to see the impossibility of sustaining the original proposition. If he undertakes to prove that the punishment of the wicked will end in the *extinction of their being*, I prove to you, by undoubted testimony, that there is an element in man's nature that is immortal, eternal, and that is the true source of life to the body, and that upon this element is predicated the Christian's *eternal life*. This being indubitably proved, of course, all his arguments to maintain the position he assumes, must go for nought.

But he has endeavored to convince us that man has "no pre-eminence," in any respect, "above a beast." We all know, that so far as he is an *animal* man, he possesses the same elements, and that in this respect, what befalls him—*death*—also befalls the whole animal creation. But I shall show you, by-and-by, in what manner he has quoted Scripture on this subject.

There are one or two points embraced in his arguments of yesterday to which I did not, perhaps, reply sufficiently. For instance, in one of his quotations from the book of Ecclesiastes, it is affirmed that the body, which is dust, returns to the earth, and the spirit returns to God who gave it. This spirit he represents to be the "*breath of life;*" and that it is *this* which returns to God who gave it. I will propose a question just here: Does he mean that the LAST BREATH of man is the SPIRIT, which goes to God who gave it? or, is it EVERY BREATH he breathes, that is that spirit? If the latter be true, then Stephen, who, when being stoned to death, said, "Lord Jesus, *receive my spirit*," might have used this invocation *every time he breathed!* Jesus Christ himself offered up a similar petition to his Father when he was about to die upon the cross. He, too, might have said, "Father, into thy hands I commend my *spirit*," every time he *breathed*, if the *spirit* is nothing but the *breath*.

I am sure there are many in this audience who are surprised that my friend should take this position. I would like to say something for his encouragement; and as the "*Apostolic Advocate*" contains what may probably have that effect, I will read a passage from it upon this point. In the February number of 1837, page 48, we read:

"The '*spirit*' by which man lives, is remarkably simple in its constitution. It is compound, that is, *it is composed of two simple 'spirits,' æthers, airs or gases. These are called oxygen and nitrogen, or azote.*"

Thus my friend is reducing the spirit of man to *gas!* It is certainly a very *gaseous* theory. I think there is quite too much *gas* about it.

But do you not think this is a remarkably easy way of disposing of that "fiery particle"—the soul or spirit of man? Lord Byron, in referring to the death of the poet, John Keats, who was supposed to have died of the chagrin and disappointment consequent upon reading a very severe article in relation to his poetry, in one of the Reviews, thus speaks of this "fiery particle:"

> "*'Tis strange the mind, that very fiery particle,*
> *Should let itself be snuffed out by an article.*"

He expressed no surprise that the "mind, that very fiery particle," should be "*snuffed out*," for he agreed with my opponent on that point; but he thought it strange that an "*article*" in the Review should be used to produce such a result. But, of course, we are not to hold my opponent responsible for the views of Mr. Byron, on this subject, since he was an avowed infidel.

I think there is a great deal of impiety—I might say sacrilege—in this idea, that the spirit of man is nothing but gas—nothing but oxygen and nitrogen—*a material spirit*—for precisely the same word is used in the Hebrew, in the Greek, and in the English, to denote the spirit, whether it be the spirit of man or of God. In the Greek it is the *πνευμα*, or spirit, of man; and the *πνευμα*, or spirit of God. In the Hebrew, it is the *ruahh*, or spirit of man, and

the *ruahh*, or spirit, of God. Do you not see, my friends, that the doctrine of my opponent reduces God to gas, as well as the spirit of man? For the very same word, as I have shown, in Hebrew, in Greek and in English, which expresses the spirit of man, also denotes the spirit of God ; and this word, they tell us, means breath—oxygen and nitrogen gas. Perhaps my friend will not admit the legitimacy of this conclusion; and I shall not hold him to it if he denies it. This present position, however, renders it necessary that he should either *admit* or *deny* this inference. I shall show that this is a legitimate conclusion, and that it is so considered by a distinguished gentleman who agrees with my friend on the main questions at issue—I mean Dr. Thomas. I will show you that he believes in the *materiality* of God. I will read from "*The Herald of the Kingdom and Age to Come*," and of a date so recent as last February, page 37:

"I pretend not to define the primitive essence of God's nature, for he has not revealed it, but his character only. I used the phrase 'condensed lightning' illustratively. *Lightning*, which we also style *electricity*, I take to be the Spirit of God in *physical manifestation*. It is omnipotent, light, and a consuming fire, which are qualities predicable absolutely of God alone, and applied to him in the Scriptures. The *atoms* of all bodies, from the sun to a grain of sand, and from the *highest intelligence in the universe* to the minutest insect, are electrical in some sense; therefore God, by his Spirit, pervades every thing. Now '*God is Spirit*,' and from him this omnipotent principle proceeds. It may be said to irradiate from his substance as light from his sun. He is 'a consuming fire, dwelling in unapproachable light.' This is Paul's statement Hence, the most tangible idea I can form of his *physical constitution* is, that it is *the focal condensation of Spirit*, which, having

length, *breadth*, and *thickness*, *impenetrability*, &c., we call MATTER, or *substance*, as distinct from *radiant matter*, or 'free spirit.' This is what I mean by 'every *atom*, as it were, being condensed lightning.'"

Yes, respected hearers, this man talks about the "*physical manifestation*" of God, the "*atoms*" of which he is composed; of the "*focal condensation of Spirit*," (what he means by this I know not; *perhaps* he does,) and he even uses the word "MATTER," as applicable to God's "*physical constitution*." Now, I say, again, I do not intend to hold my opponent responsible for these sentiments in case he distinctly disavows them. But some one may inquire whether we will hold him responsible for them if he does not distinctly disavow them? I answer, certainly. I know he will admit that Dr. Thomas is a man of great strength of mind; and he is altogether on his side of the question. And as the materiality of God is a legitimate deduction from the materiality of the spirit of man, I fancy he is bound to go with the Doctor.

But we will examine this passage a little more minutely. "The *spirit* shall return unto God who gave it." This passage was quoted by my friend himself. He also quoted the context, in which it is said: "Man goeth to his long HOME, and the mourners go about the streets." What idea, I ask, do you get from this expression? Is it that man goes into *nonentity*? No; it has a more definite import than that, and one which will by no means tally with his ideas of futurity. Man goes, not into *nothingness*, but to

his "long *home*." However, we will leave him to explain the passage; and when he does so, consistently with his position, he will have made some progress in the argument.

I do not know that it is necessary for me to show the fallacy of my friend's position, as based upon the quotations which he has made from Genesis. I will refer to them briefly, however. I do not recollect that he adduced any evidence that man was to receive, as a penalty of the law imposed by God, *death*, in the sense understood by him, which is that of *a total extinction of the whole man*. His views on these passages are very singular, and seem to me to be in perfect conflict with the current meaning of the word "*die*." What do I mean when I say, in the current phraseology, that such a man *died* at such a time? I certainly do not mean that he became totally extinct—that the spirit died with the body. No one will imagine, for a moment, that this is the sense in which the word is generally used. Neither is such a definition given in any dictionary known to me.

There are two Hebrew words which have been introduced into this controversy. I do not understand Hebrew myself, and I doubt whether my opponent does. I regret that he has deemed it proper to introduce these words. They are *nephish*, rendered *soul* and *life;* and *ruahh*, rendered *spirit*. My opponent predicates his principal argument on the former of these words. He refers to Professor Bush; and

who is Professor Bush? He is a Swedenborgian—one that believes that Emanuel Swedenborg had habitual intercourse with the world of spirits, and received divine revelations from on high—who denies that there are three persons, the Father, Son and Holy Spirit; and believes that Jesus Christ alone is God. He believes, also, that the first eleven chapters of Genesis are, what he calls, a "*composed history*," a fiction, and devoid of literal truth; that the account of the creation of man and animals is not to be relied upon. I should like to know of what weight such authority as this is? I shall give you the authority of Gesenius, a standard Hebrew authority. To each of these words he gives *four* prominent definitions, and nearly the same definitions to each word.

In Genesis ii. 7, we read: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the (*ruahh*) *breath* of life, and man became a living (*nephish*) *soul*," or creature. The great error of my friend is, that he makes these words, *nephish* and *ruahh*, to signify the same thing at all times. The whole fallacy of his argument is exposed by showing that they are not uniform in their signification. We know that there is scarcely a word in any language that has not more than one signification; and the farther back we go in the history of man, the greater number of ideas will we find associated with the same word. And why? Because they had comparatively but few words; and as the number of their ideas increased, they had

both to manufacture new words and enlarge the scope of meaning of old ones. Thus, by this necessity of the age, each word was made to possess a variety of meanings. Take, for instance, the Greek word *πνευμα*, which originally signified "wind," or atmospheric air. This was its primary meaning. But when the Greeks found that there was an immaterial and immortal entity in man, and no existing word being found to represent this idea, the word *πνευμα* was made also to represent that attribute of man; and to this day it retains both these meanings. I challenge my opponent to deny, that in all languages, words have a variety of significations.

These words—*ruahh* and *nephish*—have each four different definitions; and *one* of these is the "*rational spirit* or *mind*" of man. I shall not waste your time by examining whether *life*, or *spirit* of *animal life*, is one of these definitions; nor whether they do not sometimes mean the *breath*, and sometimes even the *whole man;* because these questions, however decided, could not affect the question at issue. My friend may prove that these words are applied to the *breath*, and to the *vital* principal in man, and also in animals, yet he will not disprove the fact that they are also used in relation to the "RATIONAL SPIRIT OF MAN, OR THE MIND."

Apply these remarks particularly to the word *ruahh*, of which my friend has spoken, and upon which, principally, he seems to have based his conclusion that man is in nothing superior to the beasts. In Isaiah xlii. 1, we read: "Behold my servant,

whom I uphold, mine elect in whom my *soul (nephish)* delighteth; I have put my *spirit (ruahh)* upon him; he shall bring forth judgment to the Gentiles." Here the word is used with reference to God himself. Does this reduce him to the level of the brute? It certainly must, in this instance, possess a higher import than my opponent is attaching to it. This, the passage clearly shows. God says, "I have put *my spirit* upon him."

Do we talk with our breath? True we cannot talk without breathing; but is that breath, the "spirit" of which Job speaks in the passage to which the gentleman himself referred? Let us refer to it. It is found in Job vii. 11: "Therefore I will not refrain my mouth. I will speak in the anguish of my *(ruahh) spirit;* I will complain in the bitterness of my *(nephish) soul.*" I wonder if my friend thinks Job had the asthma—a great difficulty of breathing? "I will speak in the *anguish of my spirit*," or breath. Now is it not evident that this word here refers to the incorruptible and spiritual element in the nature of Job—to his rational spirit? When it is so evident that these words have a variety of meanings, why does my friend always refer to them as though they had no other meaning than *breath* and *animal life?*

I was much amused in noticing how *cautious* my friend was in reading from Ecclesiastes. He seemed to know precisely how much he could safely read; where to commence and where to leave off. Such *shrewdness* will not fail of its reward. Let me read

the whole connection for you. The wise man says: "I said in my heart God shall judge the righteous and the wicked: for *there is* a time there for every purpose and for every work. I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all *is* vanity. All go unto one place; all are of the dust, and all turn to dust again." Thus far did my friend read, and then suddenly stopped. Now let me read the ensuing verse: "*Who knoweth the spirit of man* THAT GOETH UPWARD, *and the spirit of the beast* THAT GOETH DOWNWARD TO THE EARTH?" (Eccles. iii 17–21.) There does seem to be a difference, then, between the spirit of a man and the spirit of a beast. The one "goeth upward," and the other "goeth downward to the earth."

But have the beasts any intelligent spirit? Have you never heard of the exhibition of extraordinary sagacity by some animals? It can hardly be doubted that they are possessed of some degree of mind, of thought, and of memory. These are mental powers; and if he should even prove that beasts possess spirits, embracing these attributes—and that they would continue after the death of the body, why it would be in perfect accordance with the doctrine of Professor Bush, from whom he

quoted, as authority. He believes that the spirits of the beasts will continue after the death of the body. This is the theory of Emanuel Swedenborg. He said that in one of his visions, or one of his excursions into the world of spirits, he saw there horses, sheep, cattle and other animals, "so nearly like those he saw on earth *that there was no difference.*" This doctrine, in substance, was also advocated by John Wesley—a name justly held in great repute. So that when my friend takes his stand upon this position he will find himself in very respectable company. But if he succeeds in proving that the beasts have an intelligent spirit, and that that spirit will exist in the future world, he will gain nothing by it.

I believe I have now noticed all the important points to which he has alluded in reference to the spiritual nature of man.

[*Time expired.*]

MR. MAGRUDER'S SIXTH SPEECH.

Mr. President and Gentlemen:

I wish it to be understood that in this controversy I stand upon the Bible alone, and nobody knows better than the gentleman, that the Bible was proposed to him as the sole arbiter in this controversy, but was declined.

Mr. Orvis.—I deny it.

Mr. Magruder.—The proof is at hand. Dr. Edwards has my letter making the proposition to that effect; [turning to Dr. Edwards.]

Dr. Edwards.—Yes, the Bible of King James' version, was your offer.

Mr. Orvis —Ah!

Mr. Magruder.—Of course I meant King James' or the common version. When we speak of the Bible, we always mean the common version.

Mr. Orvis.—I was not willing to confine myself to any particular version.

Mr. Magruder.—Well, it is conceded, then, that I have myself, made the proposition to you, that the Bible of the common version should be the arbiter in this whole controversy. In due time I will pay my respects to the gentleman's arguments, if I can do so, for sometimes it happens that a man makes an unanswerable speech—that is, a speech in which there is nothing to answer. But every thing in its own time. I am not to be diverted from my purpose of building up the argument to which I have previously referred. Hear, now, the word of God. I offer nothing from *Mr. Byron*, (a title which, by the way, I have never heard given to Lord Byron before,) nor from Buck's dictionary, but from the Bible. I call your attention to the fact, that what I propose to prove before you, is to be proved by King James' translation of the Bible. I proceed then to build up the position which I assumed in reference to the difference between the destiny which the Bible

points out to the righteous and to the wicked; and upon that point I shall submit divine testimony.*

DESTINY OF THE RIGHTEOUS.

"'The righteous shall go into *life eternal.*' 'He shall receive in the world to come, *eternal life.*' 'He that believeth on him shall have *eternal life.*' 'Whoso believeth should have *everlasting life.*' 'He that heareth my word hath *everlasting life.*' 'That every one who seeth the Son may have *everlasting life.*' 'He that believeth on me hath *everlasting life.*' 'Whoso drinketh my blood hath *eternal life.*' 'I give unto my sheep *eternal life*, and they shall never perish.' 'He should give *eternal life* to as many as thou hast given him.' 'To them who seek for glory, honor, and immortality, *eternal life.*' 'Being free from sin, ye have the end, *everlasting life.*' 'The gift of God is *eternal life*, through Jesus Christ our Lord.' 'He that soweth to the spirit, shall of the spirit reap *life everlasting.*' 'Them that should hereafter believe on him to *life everlasting.*' 'In hope of *eternal life*, which God promised.' 'And this is the promise that he hath given us,

DESTINY OF THE WICKED.

"'He that believeth not the Son *shall not see life*' 'The preaching of the cross is foolishness to *them that perish.*' 'Vessels of wrath *fitted to destruction.*' 'Many walk whose end is *destruction.*' 'Who shall be punished with *everlasting destruction* from the presence of the Lord.' 'Lusts which drown men in *destruction and perdition.*' 'But these, as natural brute beasts, made to be *taken and destroyed*, shall *utterly perish in their own corruption.*' 'The day of judgment, and *perdition of ungodly men.*' 'He will *burn up the chaff* with unquenchable fire.' 'For, behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, *shall be stubble.* And the day that cometh *shall burn them up*, saith the Lord of hosts, that it shall leave them neither root nor branch.' 'As the vessels of a potter shall they be *broken to shivers.*' 'If ye live after the flesh *ye shall die.*' 'Whosoever was not found written in the

* To save time in turning to texts of Scripture, I make use of Dabney's work, page 168, where many passages are collated in contrast.

even *eternal life*.' 'The record that God hath given to us, *eternal life*.' 'Looking for the mercy of our Lord Jesus Christ unto *eternal life*.'"

book of life, was cast into the *lake of fire*.' 'This is the *second death*.'"

Now, here is a pyramid against which I invite the gentleman to exert his utmost strength, and remove, if he can, one single stone in its solid foundation. But I proceed, hoping the gentleman will give his attention to these arguments when he comes to reply, and grapple as best he can, with the scriptural testimonies here adduced. I think he would much more profitably occupy your time by confessing the claims of truth, as it is here revealed, than by amusing you with small witticisms about gaseous compounds, and about what "*Mr. Byron*" may have said. I expected we should engage here in a calm, dignified discussion, in which only grave, courteous and appropriate language would be employed, without entering upon frivolous collateral issues, which are calculated to throw ridicule upon this sacred subject. But I affirmed, you remember, that the Scriptures taught destruction to be the ultimate destiny of the wicked. Let us look at the Scripture testimony in regard to this doctrine. We turn to the testimony of David, in the book of Psalms, 1st verse: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." We go on to the 6th verse: "But his delight is in the law of the Lord; and in his law doth he medi-

tate day and night. And he shall be like a tree, planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper. The ungodly are not so; but are like *the chaff* which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregations of the righteous. For the Lord knoweth the way of the righteous, but the way of the ungodly shall *perish.*" Now, to "*perish*" signifies to *die*, to wither and decay, to waste away, to be destroyed, to come to nothing, &c. &c.

I will now refer you to the 9th Psalm, 17th verse: "The wicked shall be turned into hell, and all the nations that forget God." I believe the wicked are going to hell; but what is hell according to the Bible definition of it? "The wicked shall be turned into hell, and all the nations that forget God." I must remind you of this passage as I proceed to give the proper definition of the term "hell." This word in the Hebrew is *sheol.* It means *the grave*, and is precisely the term which is used in the book of Genesis xlii. 38, where Jacob says, bewailing the supposed death of Joseph: "Then shall ye bring my gray hairs with sorrow to *the grave.*"

Now why, I ask, translate this word *sheol, the grave*, in Genesis, and *hell* in the 9th Psalm? Doubtless it would have been shocking to orthodox ears to hear it said that *Jacob* went to *hell*, and equally unwelcome, because in conflict with the popular theory of the punishment of the wicked, to

affirm that *they* were *only* turned into the *grave*. Hence the reason of the different translations of the same word. But in the light of the true doctrine of future punishment, there is no necessity for such unwarrantable expedients. Hell and the grave are, in the Scripture use, synonymous terms. The hell of the Bible is the grave—Jacob knew that he would go to the *grave*, and David knew that the wicked, both individually and nationally, were destined to the same fate. The difference, however, between the ultimate destiny of the two is important—Jacob would rise from the grave, or from hell, at the resurrection, and being then immortalized, would return to it no more, whilst the wicked, raised to be judged after receiving the due reward of their deeds, being mortal, would again be turned into the grave, and thus fulfil the destiny appointed to wicked men of returning to their native dust. But we go on to the 37th Psalm, 10th and succeeding verses down to 20th inclusive: "For yet a little while, and the wicked shall *not be:* yea, thou shalt diligently consider his place and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming. The wicked have drawn out the sword and have bent their bow to cast down the poor and needy and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows be

broken. A little that a righteous man hath is better than the riches of many wicked. For the arms of the wicked shall be broken, but the Lord upholdeth the righteous. The Lord knoweth the days of the upright, and their inheritance shall be for ever. They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied. But the wicked shall *perish*, and the enemies of the Lord shall be *as the fat of lambs:* they shall *consume; into smoke shall they consume away.*" Do you think that such language as this could be applied, in the Scripture, to those who were by their constitution immortal and obliged to live for ever?

Again, in the same Psalm, 37th verse, we read: "Mark the perfect man, and behold the upright, for the end of that man is peace." And in the succeeding verse, "But the transgressors shall be *destroyed* together; the end of the wicked shall be cut off." Take in connection with this what is written in the 104th Psalm, 29th verse: "Thou hidest thy face, they are troubled; thou takest away *their breath, they die and return to their dust.*" Now what breath was that that they had? The breath of the spirit of life. God "taketh away their breath, they die," and not only die, but "return to their dust." Again, in the 146th Psalm, 4th verse, we have still more testimony upon this head, "His breath goeth forth, he returneth to his earth, in that very day *his thoughts perish.*" Now reconcile these testimonies, if you can, with what is popularly

taught. But we will refer to the 92d Psalm, 7th verse, where we shall have also testimony equally pertinent and significant upon this subject: "When the wicked spring as the grass, and when all the workers of iniquity do flourish: it is that they shall be *destroyed for ever*." What is that but *everlasting destruction* from the presence of the Lord of glory? In the 145th Psalm, 20th verse, we find other testimony upon this subject in the following words: "The Lord preserveth all them that love him; but all the wicked will he *destroy*." Again, in the 88th Psalm, 9th and three succeeding verses, we read: "Mine eye mourneth by reason of affliction; Lord I have called daily upon thee, I have stretched out my hands unto thee. Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave? or thy faithfulness in *destruction?* Shall thy wonders be known in the dark? and thy righteousness in *the land of forgetfulness?*" What is that land? The grave, where the wicked and the weary are at rest. Now let us see what is written in the 49th Psalm, 12th verse: "Nevertheless man being in honor abideth not; he is like *the beasts that perish*." See how David teaches the same doctrine upon this subject that Solomon does. We shall proceed: "This, their way, is their folly, yet their posterity approve their sayings. *Like sheep* they are laid in the grave; death shall feed on them: and the upright shall have dominion over them in the morning: and their beauty shall *consume* in the

grave from their dwelling. But God will redeem *my soul* from the power of *the grave;* for he shall receive me." The "soul from the power of the grave." Why? What, the soul in the grave! The soul is said to be in hell. Peter, quoting from David, has said: "Thou wilt not leave my soul *in hell*, neither wilt thou suffer thy holy one to see corruption." This is applied to the Lord himself, whose soul went into hell. Did he go into the fiery hell? No, but his soul descended into the grave, and remained there until his resurrection.

You can see that this argument is not built up by one or two scriptural quotations; but is maintained by line upon line, precept upon precept; in short, an accumulation of testimony which must bring conviction to your minds, if you believe the Bible. But we go on a little further. I wish to show you now, from the testimony of Job, what is said upon this subject. Hear what he says. I will turn to the 7th chapter and 7th, 8th and 9th verses: "Oh, remember that *my life is wind;* mine eye shall no more see good. The eye of him that hath seen me shall see me no more; thine eyes are upon me, and I am not. As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more." See 3d chapter of same, 11th and succeeding verses down to 22d: "Why died I not from the womb, why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breast that I should suck? For now should I have been still

and been quiet; I should have *slept;* then had I been at rest. With kings and counsellors of the earth which built desolate places (sepulchres) for themselves. Or with princes that had gold, who filled their houses with silver. Or as a hidden untimely birth, I had not been *as infants which never saw light.* There the wicked cease from troubling: and there the weary are at rest. There the prisoners rest together, they hear not the voice of the oppressor. The small and the great are there: and the servant is free from his master. Wherefore is light given to him that is in misery: and life unto the bitter in soul? Which long for death, but it cometh not; and dig for it more than for hid treasures. Which rejoice exceedingly and are glad when they can find *the grave.*" This is Job's account of his destiny—this lying in the grave where the dead rest from all their trouble and misery. We go a little further, to the 12th chapter of Job, 9th and 10th verses: "Who knoweth not in all these that the hand of the Lord hath wrought this. In whose hand *is the soul of every living thing and the breath of all mankind.*" The soul there again is applied to the living creature. And again, in the 10th chapter of Job, 9th verse: "Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?" Look again at the 34th chapter, 14th and 15th verses: "If he set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall *perish* together, and man shall turn again unto dust."

If any man can find it in his conscience to ridicule *the Spirit* of God and call it mere gas, I at least shall not follow that example. We read now, in the same connection, from the 12th chapter of Ecclesiastes, 5th verse: "Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail, because *man goeth to his long home*, and the mourners go about the streets." Again, in the 7th verse, we read: "Then *shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.*" What spirit? What is the spirit here mentioned, that is to return to God who gave it? Why, the spirit of all, the spirit of the wicked man, as well as that of the righteous man. Is the gentleman in that dilemma that he says the spirit is immortal and passes to God who gave it—the spirit of the wicked as well as the spirit of the righteous? He proves too much when he introduces this passage, for it applies to the spirit of all men. Was this spirit conscious when it was with God? because the word "*return*" implies that it was once with him—was it a conscious entity before it was connected with the body? What right have we to say, if it had not a distinct existence—consciousness—individuality—before its association with our body, that it is a distinct entity, after death, when divorced from the body? God is called the source and fountain of all life and spirit.

[*Time expired.*]

MR. ORVIS' SIXTH REPLY.

Mr. President and Gentlemen:

Before entering upon an examination of what my friend has advanced in his last speech, I deem it necessary to make one single allusion to some remarks of rather a personal character, which have fallen from him. I do not refer to them with a view to retaliate, it being my purpose in this, as in any other discussion in which I may be engaged, to preserve the best and most kindly feelings towards my opponent. Nor can I believe that he really intended to be discourteous in this instance. I would fain hope otherwise. Men, however, are differently constituted. Some *can* keep *perfectly cool* and control themselves in debate, while others *cannot*.

He said as much as would imply that I had "forgotten my dignity," on this occasion. Well, that may be the case. I wonder if the gentleman himself, in the course of his practice at the bar, has never, at any time, had his gravity disturbed. If he has not, he is certainly an exception to the general rule; for all kinds of debates are generally diversified by mirth-provoking scenes. If I have manifested some degree of *humor*, or seemed to be *amused* at the ludicrousness of the gentleman's positions, I do not think that I am justly chargeable with having forgotten my gravity.

The subject is certainly a very important and solemn one, and one that ought to be considered

with as much dignity and seriousness as it is possible to observe. I trust I feel this myself as fully as my friend does. If I have manifested any other feelings than these—any thing bordering upon levity—it has been because I deemed it necessary to present his arguments in their true light. If in that effort there was any thing partaking of the nature of the *ludicrous*, I have only to say that it was the legitimate and natural result of his principles, carried to their inevitable consequences. I trust the audience will observe the admonition which was given by our presiding Moderator at the very outset, and endeavor to refrain from all manifestations of approbation or of disapprobation.

When the gentleman commenced his last speech I thought he was going to relinquish the controversy in relation to the conscious existence of the spirit after death; for he commenced an argument upon the main point—the punishment of the wicked. For although he made no quotation on that subject, he seemed to have chief reference to it throughout.

But he still returns to discuss the nature of the spirit. I really do not think it necessary for me to follow him farther in his arguments on this subject. I have shown already, that the same words are used to describe the spiritual nature of man, and the Spirit of God; and that, too, without any intimation that they are not used in the same sense in both instances. I have referred to the passages in which these words occur, and have proved therefrom that

they have *other meanings* than those which my opponent uniformly ascribes to them.

But I will read and briefly comment upon a few texts which my friend has quoted. Job iii. 17, 18: "There the wicked cease from troubling; and there the *weary be at rest.* There the *prisoners rest together;* they hear not the voice of the oppressor." Now, I ask you, if there is not a sentiment expressed here which proves the utter fallacy of my friend's argument? The "prisoners *rest* together"—the "weary are *at rest.*" Is "*rest*" compatible with the non-existence of the spirit or soul of man after death?

We read, again, in Job xxxiv. 14, 15: "If he set his heart upon man, if he gather unto himself *his spirit* and *his breath, all flesh shall perish together,* and man shall turn again unto dust." Now this, like the preceding, is altogether against him. It is against him in two respects:

1. Because the *spirit* and *breath* are contrasted in such a manner as to render their difference discernable at a glance. He endeavors to make it appear that they are the same thing, while this passage clearly establishes the distinction.

2. While he is endeavoring to prove the *mortality* of the spirit, he shows that the "spirit and the breath" are removed from the body, and that it is the *flesh that perishes.*

I may as well, just now, refer to those passages of Scripture which he has quoted in relation to the punishment of the wicked; and in doing so, shall make

particular reference to the word "*perish*," which now occupies so important a place in his argument. I have already quoted some passages going to show that this is predicated only of the "outward man," not at all of the "inward man." I have also shown that this same word is used in reference to both the righteous and the wicked—to the punishment of one and to the death of the other. Then, says my friend, you will have the same destiny for both the saint and the sinner. It is true, so far as this world is concerned. But there is something said in relation to the "perishing" of the wicked which is not said in relation to the "perishing" of the righteous man. The latter "perishes in his righteousness," the former "*perishes in his own corruption*." The word "corruption" is not used in reference to the perishing of the righteous. But this word itself, even here, shows, beyond a doubt, that it is a perishing of the body that is alluded to.

He read from the 1st Psalm to support his proposition: "The ungodly are not so, but are like the *chaff which the wind driveth away*. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous, but the way of the ungodly shall *perish*." What I have already said, in relation to the word *perish* is all the comment demanded by this passage.

My friend referred, also, to the Psalms ix. 3–5: "When my enemies are turned back they shall fall and *perish* at thy presence. For thou hast main-

tained my right and my cause; thou sattest in the throne judging right; thou hast rebuked the heathen, and thou hast destroyed the wicked; thou hast put out their name for ever," &c. In the same Psalm, David says: "The wicked shall be turned into *hell*, with all the nations that forget God."

This brings me to notice what has been said here in relation to the word HELL. He tells us that the original of the word is "sheol," which is a Hebrew word. Perhaps I ought here to make a few remarks in relation to what has been said concerning appealing to the original. If I am not mistaken, my friend was the first to do so; this is certainly true, so far as this day's discussion is concerned. He, therefore, cannot complain of me for doing the same thing. In fact, he, by referring to the original himself, has made it necessary for me to do so. Let me say, also, that I have never refused to adhere to the Bible as sole authority in this controversy. There is a vast difference between *the Bible* and the *common version* of the Bible. The word of God is a safe standard, and, for my own part, I need no other guide. But there is no man, who possesses learning sufficient to do so, who does not sometimes refer to the original, to make plain what is obscure in the translations. My opponent was the first who quoted from this source; and I can, therefore, see no propriety in his complaining of me for doing the same, so long as I keep within the legitimate range of this controversy.

Whether or not all my arguments have been *rea-*

sonable, I will not pretend to say. I trust they have been. They have, however, been predicated upon the statements of God's word, and not, like some of my friend's, upon my own conceptions of what would be reasonable and right.

But I did not conclude my remarks in relation to the word HELL. My friend is just precisely in the same predicament in relation to the word *hell* that he is in relation to the words *spirit* and *soul*. He seems to grasp but one idea at a time, and to associate one idea only with each word. What better proof of this do we need than what is furnished in the instances before us—in the words *nephish*, *ruahh*, *pneuma* and *sheol*? In regard to the word "*sheol*," my friend makes it always mean "*grave*," but I believe the very best of scholars have expressed doubts, as to whether the word *ever means grave*. Dr. George Campbell—than whom there are few better critics—has given us a very able dissertation upon the import of this word, and the Greek word "*ηαδες*," to which it corresponds. He questions whether the word literally means *grave* at all, though he admits that it is sometimes used to denote the grave. Take the case of Jacob, who said: "I will go into *sheol* unto my son mourning." My friend asks, did he mean he would go into *hell*? No; the word does not uniformly, or even generally, mean *hell*. It is used in this sense, in some instances, but not generally. Dr. Campbell understands the proper meaning of the word to be the invisible and intermediate state, and this conclusion is justified

by the manner in which it is used in many instances. He illustrates his idea of the use of the word, in the instance referred to, by such illustrations as the following: "We might say of a man in delicate health, his sickness will bring him to the *grave*. Again, we might say it would bring him to the *coffin;* and again, to his *shroud;* and again, to the '*state of the dead.*'" Now it is evident that these words do not literally mean the same thing, although the same general idea is conveyed by these different expressions. So the word *sheol* does not, literally, mean the *grave*, though this word, in some instances, serves to express correctly, the idea of Jacob. He thought his bereavement would bring him to the place of the dead—the unseen world—to which he supposed his son had gone.

See how the Psalmist discriminates in reference to the destiny of the soul and the body, and how the Apostle Peter also discriminates, when he quotes from David. Speaking of Christ, he says, (Acts ii. 25–27): "For David speaketh concerning him: I foresaw the Lord always before my face; for he is on my right hand that I should not be moved; therefore did my heart rejoice and my tongue was glad; moreover, my *flesh, also, shall rest in hope;* because *thou wilt not leave my soul in hell,* (*hades,*) neither wilt thou suffer thy holy one to see corruption." Again, in verse 31, he says of David: "He, seeing this before, spake of the resurrection of Christ, that his SOUL was not left in *hell,* (*hades,*) neither his FLESH did see *corruption.*" Thus, *hades*—the same

as *sheol*—is the receptacle of the *soul*, not of the *flesh;* and the *flesh* sees *corruption;* but not so the *soul.* What is affirmed of the soul is not affirmed of the flesh; and what is affirmed of the flesh is not affirmed of the soul.

Now, as neither my friend nor myself are much acquainted with Hebrew, and as it is admitted that the word *hades*, is synonymous with *sheol*, I propose that we leave the Hebrew and turn our attention to the Greek. I shall be happy to meet him there. *I challenge him to prove that the word hades, in a single instance, in the New Testament, means the grave.*

He speaks of *hades* being destroyed. The *grave* is destroyed by the resurrection; and yet it is after the resurrection that death and *hades* are to be cast into the lake of fire and brimstone. If hades means grave, how can it be cast into the lake of fire, after it is *destroyed* by the resurrection? Either the word "*destroyed*" does not mean extinction of being, or else *hades* does not mean the *grave.* He may take whichever alternative he chooses. But we come back to the question, is the word *hades* ever used in reference to the second death; that is, when persons are said to go into *hades*, is it connected with the second death? Never. We have one instance of a person going into *hades*, and being tormented there, but this was previous to the resurrection and the destruction of *hades.* But this point may be referred to, perhaps, while discussing our second proposition.

My friend has referred to Psalms xxxvii. 10: "For yet a little while and the wicked *shall not be;* yea, thou shalt diligently consider his place and *it shall not be.*" On this I will make two remarks:

1. The book of Psalms is a highly poetical book; and words are frequently used in all poetical works with great latitude of meaning. Poets have more license in the use of language than other persons; and we must, therefore, not understand these statements too literally.

2. You will notice that the words "*shall*" and "*be,*" are printed in italics, showing that they were supplied by the translator—"and the wicked *shall* not *be.*" If, to fully express the sense of the original, it was necessary to supply these two words, perhaps even others may be demanded. I do not question the propriety of supplying these words. There was evidently a necessity to supply some words, as a perfectly literal translation would not make sense. What is the meaning of these words? The connection shows that "the wicked," or "evil doers," were to be "cut off" *from the earth.* "For yet a little while and the wicked shall not be;" that is, on the earth.

The book of Ecclesiastes, from which my friend has made many quotations, was written as a record of things that take place "under the sun;" and all those passages which he has quoted therefrom must be interpreted consistently with the intention of the author. He was not speaking of the invisible world, nor was he treating generally of the complex nature

of man. His quotations, therefore, have no application to the question at issue here.

What question are we debating? Why, the question of the *punishment of the wicked.* It seems, however, that another issue has been formed, and I have been placed in the affirmative. By some species of magic my opponent has ceased to be the affirmant, and has become the respondent. I must be a long ways ahead of him, for I have not only proved the negative of his proposition, but have also assumed an affirmative attitude in the debate.

But what is this proposition of which he is properly in the affirmative? It is, that "the punishment of the wicked shall *end* in the *eternal extinction of their being.*" This is the real question at issue. But my friend has manufactured out of it a sort of an animal—a very formidable one too—though it does not equal the one we read of in Daniel, with "seven heads and ten horns." This animal has but one head and *two horns.* It is familiarly known by the name of A DILEMMA. One of the horns of this dilemma, it seems, has an *end* to it, but the other is an *eternal* horn—has no end to it. At one time my friend found himself raised upon the horn with an *end.* But this was in opposition to the theory of Dr. Thomas, who maintains that the punishment of the wicked is to have no end. After resting for half an hour, my friend finds himself seated upon the other horn—the *endless* horn—maintaining, with Dr. Thomas, and in opposition to his own proposition, that the punishment of the

wicked will be eternal. Anon he seeks repose between the two—veering first to one horn and then to the other, but leaning rather the most to the horn which represents *eternal* punishment. He sees that he is in danger whatever position he assumes.

But it is not necessary, according to his present position, that the *existence of the wicked* should be *eternal* in order that their punishment shall be eternal. The punishment can continue, he maintains, though the victim is entirely unconscious of pain and has no actual being. I called his attention to his *somerset* on this subject yesterday ; and yet, up to the present time, we have not had any thing like a satisfactory explanation of it.

Now, then, what is the nature of the testimony which he has produced in proof of his proposition? He has introduced testimony containing certain words, and he has affixed to these certain definitions of his own which he insists are the true ones, because with these definitions the passages favor his proposition. And what are these words? They are "*perish*," "destroy," and "destruction." I have shown that these words have not the meaning which he has attached to them, while he has failed to show any evidence that the definitions he has given are the true ones. I have also submitted testimony to show that these words do not mean the "eternal extinction of being." He has not alluded to these proofs; and in order to induce him to do so, I now ask his special attention to them.

But I go a little further, and will endeavor to

show, in the most satisfactory manner, the true import of these words. I have shown that the word translated "*punishment*," in Matthew xxv. 46, only occurs in one other passage in the New Testament, namely, I John iv. 18, where it is translated "*torment;*" and I have proved by reference to Greek lexicons that this word properly means "*chastisement* and *torment*." To all this my opponent has made no reply. Before I sit down I hope to call the gentleman's attention to ———.

[*Time expired.*]

MR. MAGRUDER'S SEVENTH SPEECH.

Mr. President and Gentlemen:

I have no doubt of the gentleman's anxiety to keep me from the point at issue. If I have practised at the bar, I have learned to know that there is such a thing as quibbling and special pleading in argument; and I shall, perhaps, profit by my experience in that regard, for, having detected the gentleman's plan in the present controversy, I will be able the better to meet him, and to avoid collateral issues into which he would feign draw me. I shall, for the present, pursue my regular line of argument, meanwhile assuring the gentleman that his arguments will be disposed of before the sun goes down. My object, for the present, is to prove my proposition, and in order to do so, I want to accumulate the testimonies, for

I can do so almost *ad infinitum*. I could stand before you for weeks, and produce testimonies, and were I to present the necessary commentaries upon them, I doubt if I could even get through in two months from this time. Yes, the Bible teems with proofs of the proposition which I affirm. I will pass rapidly on to consider one or two additional passages in the Old Testament, and then I shall advance to the New Testament, in order to show what is there affirmed in relation to the punishment of the wicked. I refer to the 57th chapter of Isaiah, 16th verse: "For I will not contend forever, neither will I *be always wroth;* for the spirit should fail before me, and the souls which I have made." Is he going to punish the wicked when he has ceased to be angry with them? If there was not another passage in Scripture in relation to the point at issue but this, I might safely stake the whole argument upon it and invite the gentleman to lay siege to it and hurl the full force of his artillery against it. Yes, he might do so, but like the rock of ages, it would be immovable. If there is a time when God will relinquish contention—will be no longer wroth—when is that time unless it be when the wicked shall have triumphed over him, or he over them? Punish mankind in conscious torment forever, and yet not be angry with them! Now take the testimony upon this subject. Does the gentleman believe it? If he does, and I stood in his place, if I know myself, I would say, "I will not fight against the word of God, but I will *surrender;*" for if this passage be

true, there is not a single argument which his ingenuity can construct, to overturn it. Reason refuses to perform this office, because reason rebels not against the God that created her. Revelation refuses to perform the task for him, because Revelation contradicts not itself. It is recorded "that the spirit which God has made, should fail before him." What is the interpretation of that language? Why, it is not *perish*, simply, but it is fall asunder, cease, no longer be. Mark this, my friends; mark it now; I want to bring these arguments home to you; I want your attention to the fact, that this controversy is not a controversy between the gentleman on the one side, and myself on the other, but a controversy between him and God's word. If you [referring to his opponent,] have so little reverence for God's word as to believe that that book (the Bible,) does not speak the truth in these plain words, why then, it is idle for us to consume our time to argue any question from the Bible. Look at it. I will repeat it again. I wish that it should ring in his ears. If he has any sort of reverence for the word of God he must feel uncomfortable and unpleasant when he has to face such a strong fortress as that declaration constitutes—"the spirit which God has made should fail before him." My opponent affirms that the spirit will never fail, that the spirit of man is immortal, incorruptible, eternal, and, therefore, that no such word as "fail" can apply to it. But God affirms, in opposition to such teaching, that the spirit should fail before him.

I pass on, closing here with the Old Testament references upon this subject. I proceed now with New Testament references, and in order to spare time, I will read for you from a book* in which these passages are collated. Since Moses and the prophets have failed to convince the gentleman, I fear he will not be convinced by other evidence. I am very much inclined to the opinion that the gentleman has come here to argue a foregone conclusion; but, regardless of this fact, I will proceed to build up a fortress here which shall stand in defiance of all efforts to overturn it. I read from the 3d chapter of Matthew, 10th verse: "And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." Again, in 12th verse of same chapter, it is written: "Whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Further on, in 5th chapter 29th and 30th verses, we read: "And if thy right eye offend thee pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Now what does the word perish

* *Storrs'*, "*Are the Wicked Immortal?*"

mean? It means that it shall fail to have existence. But, again, in 7th chapter, 19th verse of Matthew, we read: "Every tree that bringeth not forth good fruit, is hewn down and cast into the fire." And in 10th chapter, 28th verse: "And fear not them which kill the body but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell." I have been amused with the gentleman's efforts to prove that I always use words in the same sense, and that I do not recognize the figurative application of terms in Scripture. The words are used in the same sense here that Bush ascribes to them in his work upon the soul; but the gentleman impugns that authority, remarking that Bush was a Swedenborgian. I deny that he was a Swedenborgian at the time this work was written; nor can I see, if true, how that should affect his authority as a Greek and Hebrew scholar. What is the creed of a Swedenborgian? It makes him *hyperspiritual* in all his views; in fact, he turns every thing into spirits, and applies a spiritual meaning to all that is written in the Scriptures. When you get the testimony of such an individual as this in favor of the version of the passages which I have quoted in support of my proposition you may well esteem it of much value, because of such testimony being entirely in conflict with the general tenor of his doctrine. But to the passage in question. "But rather fear him which is *able to destroy* both soul and body in hell." In this passage, according to Professor Bush, there are no less than three or four uses of the

word "soul," and so far from my holding that words have the same signification in all connections, I maintain, and upon authority which the gentleman can hardly doubt, that the passage above quoted reads, in its proper sense: "But rather fear him which is able to destroy both body and *life* in the *grave*." Well, now, could that be affirmed of an immortal soul? If so, the meaning of this word "immortal," is unintelligible to me. Again, in the 13th chap. of Matthew, 40th verse, it is written: "As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world." How can these words be tortured to mean eternal punishment? We have a passage in Scripture which says: "What shall it profit a man, if he gain the whole world and lose his own soul." In the parallel passage, the word "soul" is translated "life;" as in John 12th chapter, 25th verse: 'He that loveth his life (soul) shall lose it, and he that hateth his life in this world, shall keep it unto life eternal." What is meant by this? Why, that he who would preserve his life in the present state, by denying Christ, though he should save it now, he would lose it hereafter. In the 18th chapter of Matthew, 8th and 9th verses, we read: "Wherefore, if thine hand or thy foot offend thee cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out and cast it from thee; it is better for thee to enter into life with one eye, rather

than having two eyes to be cast into hell fire." The gentleman says he cannot understand how there could be such a thing as everlasting fire when that fire is not to endure always. Well, I think a fire can be everlasting in its effects, in the sense of its being unquenchable, as long as the material by which it is fed endures. Now, I maintain that this word everlasting, as well as eternal, is used in the Scriptures in a connection other than that which implies actual and ceaseless existence. In the General Epistle of Jude, 1st chapter, 7th verse, it is written: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of *an eternal fire*." Yes, the cities of Sodom and Gomorrah "suffering the vengeance of an *eternal fire*." Pray, is there a fire there now? Are they now suffering the vengeance of an *eternal fire*, in the sense of their present conscious existence? No; but they were destroyed by fire which is everlasting and eternal, because *its effects* remain to this day and never shall cease to remain. Pestilential waters now cover the sites of these cities, the inhabitants being burned up by fire and brimstone, which God rained down upon them. Though the cities themselves are probably reduced to ruin by the action of the waters under which they repose, yet they are said to be suffering the vengeance of an *eternal* fire. What do we mean by fire? Can we not admit common sense in the interpretation of Scripture? Can

there be fire without combustion? Can it exist when that which the flames consume is burned out? How can punishment be eternal or everlasting when the being is burned up—utterly consumed? It is absurd to suppose so. The punishment was inflicted by an entire destruction of these cities and their inhabitants, and hence it is everlasting in *its results*. He will understand, then, how the cities of Sodom and Gomorrah are suffering everlasting punishment, though the fire is out long ago. In the Acts of the Apostles, 3d chapter, 22d verse, we read: "And it shall come to pass that every soul which will not hear that Prophet, shall be *destroyed* from among the people." Again, in the 8th chapter, 20th verse, it is written: "But Peter said unto him: thy money *perish* with *thee*, because thou hast thought that the gift of God may be purchased with money." Again, he says in the 2d chapter, 12th verse of his 2d Epistle General: "But these, as natural *brute beasts*, made to be taken and *destroyed*, speak evil of the things that they understand not; and *shall utterly perish* in *their own corruption*." Have you never seen man become so degraded as not to be more respected than the very dogs that bark at him? Truly the affirmation of immortality in relation to such wretches must seem exceedingly absurd to every intelligent mind. But I proceed to furnish more testimony upon this subject. In the same Epistle, already referred to, 2d chapter, 17th verse, you will find the following: "There are wells without water, clouds that are carried with a tempest; to whom *the mist of darkness* is reserved *for-*

ever." Again, in the 3d chapter of same, 9th verse, we read: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should *perish*, but that all should come to repentance." The Lord not willing that any should *perish!* This implies that though *he* is unwilling, they bring this *perishing* on themselves. My friend, however, is very willing. Can it be possible the Lord is not willing to do what he says he is not going to do, according to my friend? Could we not, in order to explode this gloomy doctrine of eternal torment in hell, presume, with much plausibility, that God who has all power, who can certainly arrange a scheme of punishment to harmonize with his will, would devise some system more in keeping with his goodness and benevolence, than this which the gentleman endeavors to prove? God says he does not wish the death of the wicked. It is not the first death he is speaking of, for that is common to the righteous and the wicked. He says, "I wish not the death of the wicked;" but he invites them to escape, to avoid that death, because he does not desire that they should be exposed to it. Surely all this proves that death—destruction—is to be their end.

But the gentleman has failed to show where he is pledged to punish the wicked in eternal torment. I repeat that eternal *punishment* and eternal *torment* are not one and the same; there is a very great difference between the two propositions. Let us hear what is James' testimony on this subject. In the

1st chapter, 15th verse of his General Epistle, we read: "Thus when lust hath conceived it bringeth forth sin; and sin, when it is *finished*, bringeth forth *death.*" Again, in the 5th chapter, 20th verse, he says: "Let him know that he which converteth the sinner from the error of his way shall save *a soul from death*, and shall hide a multitude of sins." One of these immortal souls to be saved from death!

But look now to the 1st Epistle of John, 2d chapter, 17th verse: "And the world passeth away, and the lust thereof; but he that doeth the will of God *abideth forever.*" Revelation, 21st chapter, 8th verse: "But the fearful and unbelieving, and the abominable and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Also in the General Epistle of Jude, 6th verse, we find the following: "And the angels which kept not their first estate, but left their own habitation, he hath reserved *in everlasting chains under darkness* unto the judgment of the great day." Mark the peculiar stress which characterizes this passage. Let me now refer you to the 41st verse of the 13th chapter of Acts: "Behold, ye despisers, and wonder and *perish*, for I work a work in your day, a work which ye shall in no wise believe, though a man declare it unto you." He made this threat of "*perishing*" to them, because of the rejection of the testimony of God. Here is a point which I should like the gentleman to answer. The Acts of the Apostles contain the records of the preaching of

the Apostles. Now, I call upon him to show from the sermons there written, a single passage conveying a threat of everlasting damnation, or hell fire, or eternal torment, to any audience to whom they had ever addressed themselves. He will find, on the contrary, that they threatened the sinners that they should *perish*, die, &c. Again, in the last chapter of the Old Testament, Malachi iv. 1, we read: "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall *be stubble*, and the day that cometh shall *burn them up*, saith the Lord of hosts; that it shall leave them neither *root* nor *branch*."

Now, I desire the gentleman to get over this argument if he can, and reconcile it with his doctrine of eternal existence in torment.

[*Time expired.*]

MR. ORVIS' SEVENTH REPLY.

Mr. President and Gentlemen:

I do not know that I should say I am glad that my friend has been so successful in exciting the mirth of the audience. If they were laughing at anything which had been made to appear ludicrous in the position which I occupy, it is all right. If such is the case, I have not the slightest objection to their enjoying a laugh at my expense. For my own part, I confess I could not tell whether their

laughter had my position, or that of my friend, for its object. But as it was provoked by what he said, I trust he will not again complain of me for making remarks calculated to excite the mirth of the audience.

My friend's last speech has been devoted almost exclusively to the real question at issue—the punishment of the wicked. He, doubtless, presumes that he has disposed of all the arguments we have adduced in relation to the spiritual nature of man; and he will, probably, think it unnecessary to make any farther reply to what we have said on that point. He must be satisfied either that he has properly disposed of those arguments, or, seeing the impossibility of doing so, has abandoned the task as a hopeless one. I have no doubt but the audience will come to just conclusions in relation to this matter, while we shall proceed to examine somewhat more minutely, some of the passages which he has introduced.

I will now submit a brief criticism of II Thes. i. 9, which I had carefully written this morning. The passage reads: "Who shall be *punished* with *everlasting destruction* from the presence of the Lord, and the glory of his power." The word "*punished*," in this text, is the representative of two Greek words, "*δικεεν τισουσιν.*" *Tisousin* is a form of the verb *τιω*, the definition of which, as given by Groves and others, is "To value, to estimate, to pay, discharge, to expiate, atone, suffer for, to regret, *avenge*, *revenge*, *punish*." *Dikeen*, or *dikee*, is a noun, which, ac-

cording to the same authority, means "*A judgment, sentence, punishment, vengeance.*" This part of the sentence, therefore, means "who shall *suffer vengeance.*" But there is another noun in this sentence, put in apposition with *dikee*, viz: *Ολεθρον*, one of the definitions of which is "*ruin.*" The text, literally rendered, will read thus: "Who shall *suffer vengeance*, even *everlasting ruin.*"

I submit that this is the literal meaning of the passage; and if the gentleman disputes the correctness of my criticism, I make the following proposal: I believe there are gentlemen in this assembly who are very competent to decide the matter—gentlemen who are, and have been, engaged in teaching the Greek language. I propose, then, in case my criticism and translation is called in question, that our President appoint a committee of these gentlemen to examine this whole matter and report a written opinion in relation to my criticism.

This passage is generally regarded as a parallel passage to Matthew xxv. 46. It will now be seen that there is no *parallel* by the use of the same language; for the word "*punished,*" in one, is not translated from the same word as the "*punishment,*" of the other. But although the word "*punished,*" in II Thes. i. 9, is the representative of two Greek words, meaning, to "*suffer vengeance,*" and having no natural affinity with the word *kolasis*, translated "*punishment*" in Matthew xxv. 46, yet to some extent the passages are parallel, and do explain each other; not because the *words* are the same, or have

the same signification; but because they relate to the same general subject—the final destiny of man. In one passage it is affirmed that they shall go into "*everlasting torment*," (for this is the meaning of the original word,) and in the other it is said that they shall "*suffer vengeance, even everlasting ruin.*"

I have stated that the word translated "*punishment*," in Matthew xxv. 46—"these shall go away into everlasting *punishment*"—is "*kolasis*," and that it means "*torment*," or "*misery.*" In I John iv. 18, we read, "There is no fear in love, but perfect love casteth out fear; because fear hath *torment*," (*kolasis.*) By turning to the Greek lexicons we will find the following definitions of this word: "*Chastisement*," by Donegan; "*chastisement—torture*," by Groves; "*chastisement—torment*," by Greenfield. These testimonies, it seems to me, are conclusive on this point, and I have no doubt but they will be so regarded.

My friend is predicating his arguments upon the imperfections and obscurities of the common version, without regard to the meaning of the original words. He is at a loss, therefore, how to dispose of the arguments drawn from this source; nor has he made any effort to do so, that I am aware of.

I have quoted Rom. iii. 16: "*Destruction* and *misery* are in their ways." Here is "*destruction*" and "*misery*," existing at the same time. What reply has my friend made to this? None whatever.

I have said that there are four words translated "*destruction.*" In many instances where these

words occur in the New Testament, the final destiny of the wicked is not referred to at all, as I am prepared to show. Indeed, but two of these Greek words are ever used in reference to the final destiny of the wicked. One of these is "*Ολεθρος*," which is thus defined by Donegan: "RUIN, *perdition*, (metaphorically applied to persons,) a *scourge* or *plague*." The other is "*απωλεια*," which he defines, "*Perdition*, RUIN, *destruction*, *death*." The current meaning of both these words is, "RUIN." This is the meaning in the passages under discussion. This latter word—*απωλεια*—is the one that is rendered "*destruction*," in Phil. iii. 19, "Whose end is *destruction*;" and II Peter ii. 1: "Bring upon themselves swift *destruction*." My authority for affirming that this word means "RUIN," among other meanings, is both Donegan and Groves; and it is for my friend to dispose of this fact as he may think proper.

I should also state that "*extinction of being*" is not the definition of *either* of the words translated "*destruction*." And I venture to affirm, that should he refer to all the authors he can obtain, he will fail to find this meaning applied to any of the words used to describe the punishment of the wicked. Here, it occurs to me, that he has given this definition of the word "*perish*," and has referred to Webster in proof of it. I will turn to Webster, and read his first and last definitions of this word. His first is, "*To die; to lose life in any manner;* applied to animals. Men *perish* by disease or decay, by the sword, by drowning, by hunger, or

famine," &c. His last definition is, "*To be lost eternally; to be sentenced to endless misery.*" I challenge him to prove from any source that the word ever means the entire extinction of being.

I now propose to go a little farther in this matter, and to produce other arguments in relation to the punishment of the wicked, which I trust will be duly considered.

The first point that I call your attention to is this: If his present position, in relation to the punishment of the wicked, is true—namely, that the punishment is to *consist* in extinction of being—then the infant that dies in its spotless innocency, is punished just as much as Nero, or the greatest sinner that ever lived; for as my friend does not believe in the resurrection of infants, they, with the most depraved sinners, suffer "*eternal extinction of being*"

In the second place, I will borrow an argument from my friend's first speech. He argued that there must be an *end* to the punishment of the wicked, because, if there was not, there could be no *degrees* of punishment. He said there were grades of offence, and there should be grades of punishment. I admit both the fact and the inference, and maintain that there can be grades of punishment without there being any limit to its duration; while there could be none, if the punishment is to CONSIST *in extinction of being!*

He contends that the punishment will be *eternal*—the victim, however, having, meanwhile, no conscious existence. The illustration which he gave

us of this matter, on yesterday, was, by inquiring whether a man who is hung, is not punished *eternally*. I doubt whether that idea ever occurred to any man when ascending the gallows to meet that dreadful doom. The most painful idea in the mind of an individual at such a time would be the "*eternal punishment*" after death. Were his fate such as is represented by my friend, I doubt not he would meet his doom with much more resignation than he could feel under the influence of the popular idea. It is true, my friend qualified his remark by saying it would be so—that is, his punishment would be eternal—if there was no resurrection from the dead. But it would not be so then, because the punishment would only last so long as he was conscious of pain and suffering.

Using the word *conscious* reminds me of my opponent's application of it to the state of the dead. He infers that there is no consciousness in the state of the dead, because persons, on recovering from certain fits, in which there was an apparent suspension of life, have no consciousness of what took place while they were in that state. But how does he know that these persons were not conscious when in that state? It is true, that when they recover, they do not *remember* what their consciousness was, because their faculty of memory was suspended for the time being, but they may have been really conscious at the time, notwithstanding. If my friend will refer to Mr. Comb's System of Phrenology, he will find a case recorded of a young

lady of adult age, who fell into a profound sleep, from which she awoke, totally destitute of all the knowledge she had acquired during her past life. She had even forgotten the names of her relatives and friends, and all her knowledge both of words and things. She was obliged to learn everything over again. But some few months after this event, she fell into another profound sleep, and, strange as it may seem, on awaking, had a perfect recollection of what she knew previous to her first sleeping spell, but no recollection of what had taken place since, or of the knowledge she had acquired between her first and second sleep. After this, she was sometimes in one state, and sometimes in the other—perfectly conscious in each state—but not being able to recollect in one state what occurred in the other.

My friend's argument is, that persons are unconscious in sleep and in certain fits, because they do not afterwards *remember* what occurred during that time—a conclusion which no proofs or reasoning can maintain. I have alluded to the case of *double consciousness*, merely to show that his argument is not founded on correct principles.

We now turn again to the question of the punishment of the wicked, in relation to which I was about to make a point. If it be true that "*extinction of being*" is to be the punishment of the wicked—if this portion of the human race go into a state of *nonentity*, from this there is no restoration; and the most violent, the most infamous that ever lived, when he goes into this state, endures the same

"*eternal punishment*," though his offences may far exceed, in enormity and in number, those of his associates who have the same punishment meted to them. According to this, there could be no *grades of punishment*, as there are *grades of offence*. I think my friend will have some trouble in getting out of this difficulty without getting on the other horn of the dilemma.

If the punishment of the wicked be described by the word "destruction," and if that means "extinction of being," then it cannot be more dreadful in its nature than death itself, any farther than that it is a death from which there will be no resurrection. I will now read from Hebrews x. 28, 29: "He that despised Moses' law *died without mercy* under two or three witnesses. Of how much SORER PUNISHMENT, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace." You will perceive that the punishment of the latter offence is intimated as being greater—corresponding to the greater enormity of the offence. It is lawful to infer that the latter punishment is one from which they never can be relieved, while the former was one which had an *end*. That of the Christian system is a "*sorer punishment*" than "*death without mercy*." It is true that the Apostle speaks of these different grades and degrees of punishment—not in the form of an affirmation—but in the form of a

question. But we often affirm things much more emphatically by asking a question than in any other way. And Paul's question here gives the statement all the force that an affirmation could. I trust that my friend in his next speech will pay some attention to this argument.

My third argument is, that Jesus Christ taught that the punishment of the wicked would be the same as the punishment of wicked angels and of the devil. I will read from Matthew xxv. 41: "Then shall he say also unto them on his left hand, Depart from me, ye cursed, into *everlasting fire, prepared for the devil and his angels*." Now, what is meant by this "everlasting fire?" Whether it be understood literally or figuratively, it represents the place prepared for the devil and all the wicked angels, who are leagued with him in his work of rebellion against God. My friend denies that the word "*everlasting*" means "*endless*," and has referred me to Jude, 7th verse, which reads: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth an example, suffering the vengeance of *eternal fire*." He is doubtless aware that there is a certain figure of speech, by which the container is put for the thing contained. When we are told of the destruction of a country, we understand the language to mean the destruction of the *people* who occupy it. Thus it is with reference to Sodom and Gomorrah—the word *city* is put for the *people*. This figure is

used to represent the condition of the people of those cities. If this is not the meaning of the passage, there can be none in it. My friend himself sometimes uses words figuratively. I remember, that in his first speech, he used some very beautiful figures; and I am sure he did not expect that they were to be understood literally. But here we have a description of the punishment of the people of Sodom and Gomorrah, expressed in the same figurative style, and he contends for an application of the language in its literal sense. Why were these cities destroyed? On account of the wickedness of the *people*. Why, then, are we to understand that the cities—the mere buildings, and not the people—were to be the objects of God's vengeance. Like many instances of a somewhat similar nature, the container is put for the thing contained—the city for the people of the city.

But in relation to the punishment of the devil and his angels, I proceed to read Revelation xx. 10: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be TORMENTED *day and night* FOREVER AND EVER." This, I think, is directly to the point. If it be true that the punishment of the wicked is to be the same as that inflicted upon the devil and his angels—as we have just been proving—that it is to be inflicted in the same place and in the same way, then the punishment is to be "*torment, forever and ever!*" for it is said, that the devil is to be *tormented* day and night

forever and ever." Then, if what is affirmed in relation to the torment which the devil is to endure be true, it is true, also, in relation to the wicked, for the same is affirmed in relation to both.

We read again in Revelation xiv. 9–11: "If *any man* worship the beast and his image, and receive his mark in his forehead or in his hand, *the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be* TORMENTED *with fire and brimstone,* in the presence of the holy angels, and in the presence of the Lamb; *and the smoke of their torment ascendeth up for ever and ever.*"

I think I have conclusively proved my proposition—that the punishment of the wicked is to be the same as the punishment of wicked angels, and of the devil himself; and moreover, that it is to consist in *everlasting torment.* I have shown that the primary meaning of the word *kolasis,* translated "*punishment,*" in Matthew xxv. 46, in the phrase "*everlasting punishment,*" is "*torture*" or "*torment.*" Indeed, it *never* signifies anything *less* than this. Now, if this be so, and if all wicked men are to be cast into the lake that burneth with fire and brimstone, and there be "*tormented,*" along with the devil and his angels, "*for ever and ever,*" then I have proved that the punishment of the wicked is to be *everlasting torment.*

But, speaking of the word *torment,* he says—"*This is horrible!!*" He is amazed at the idea of persons being tormented in the manner described in

these passages. He cannot reconcile with his own notions of propriety, the idea that God should subject his creatures to such punishment. He consoles himself with the fancy that God is too kind and too merciful, ever to inflict such a punishment. This, however, is all presumption, on his part, and cannot be received in opposition to what is so plainly written to the contrary. It is certain that God will not do what is inconsistent with his kindness and love.

[*Time expired.*]

[The assembly took an hour's recess, to partake of refreshments "]

MR. MAGRUDER'S EIGHTH SPEECH.

Mr. President and Gentlemen:

I rise now to redeem the pledge which I gave to my opponent, to pay my respects in proper time to some of the objections which he has urged to what I have been arguing before you. I do not say to all, for the time would fail me; but I will take up those upon which he relies with most confidence; and if I shall succeed in removing them, I will be content to permit the small class of objections which may remain to take care of themselves.

I shall commence this task by addressing myself to the last argument which the gentleman urged with so much triumph in your hearing. This is contained in the 20th chapter of Revelation 10th verse; and he had told you that, according to what

is there written, the devil and his angels, and the wicked likewise, were all to be punished by being cast into a lake of fire, there to be tormented for ever and ever. Is this true according to what is affirmed in the chapter upon which he relies? I maintain that it is not, because he has introduced a class of persons into his premises who are not involved in the punishment, according to the record before us. I take up, then, the 20th chapter of Revelation, 6th verse, from which the gentleman read: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." I shall proceed as far as the 10th verse: "And when the thousand years are expired, satan shall be loosed out of his prison; and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Take this to be true, as he has represented, what is it but an affirmation that the devil and his angels shall be tormented for ever and ever? This contains nothing as to the fate of wicked men; it affirms nothing be-

yond the destiny of those enumerated in the passage. But how long is this torment of the devil and his angels to last? The gentleman says, for ever and ever. But, let us see. We will, in this instance, follow his example of discarding the common version by referring to the original. I hold in my hand a Greek Testament, and by reference to the 10th verse, 20th chapter of Revelation, you will find it to read as follows: [The speaker here read the Greek version of the passage, concluding with the word *aionoon*, for the meaning of which he referred to Donegan's lexicon. The meaning, as given there, is *time*, *a space of time*, *lifetime*, *the age of man*, *a long period of time*, *eternity*. Mr. M., proceeding, said:] The primary meaning is "time," the last "*eternity*." Let us adopt the primary meaning, which is the general rule in selecting the proper meaning of words, and in this instance we have for the whole phrase, which is plural, "to the *times* of the times, or ages." The devil, then, and his angels are to be punished in torment to *the ages of ages*. Well, then, that refers to a period in the future which has a terminus. What is meant by the expression "to the ages of ages?" Why, these words embrace the idea that there have been ages already in the world, and that there are to be ages in the world hereafter. And inasmuch as we have not the ages of ages, *that* time is in the future; and when it comes, their punishment will cease. "To the ages of ages," if it means anything, has reference to time; that is, a definite period to approach in

the future; and that being the case, then the devil and his angels are to be tormented to that time.

He affirmed another proposition—that the wicked man was to receive the same punishment that the devil is to receive, or is now receiving. I do not know that he has proved that. For argument's sake I am willing to admit it. But before we pass on, let me ask, where and when does this punishment take place? Who is to be present? What are the circumstances of the scene? He referred to the 14th chapter of Revelation, 10th and 11th verses, which read: "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever: and they have no rest *day* nor *night* who worship the beast and his image, and whosoever receiveth the mark of his name." The punishment is to be inflicted, therefore, in the presence of the Lord (Jesus.) But how does this harmonize with the declarations of the Apostle Paul, in his Epistle to the Thessalonians? (II Thessalonians i. 9.) What! are they to be punished for ever and ever in the presence of the Lord; and yet they are to be for ever *destroyed* from the presence of the Lord! Reconcile these propositions, on your theory, if you can. If their punishment, however, is to *end* in their *destruction*, and that takes place in His presence, we can easily see how the two passages

harmonize. No, the gentleman has not proved the proposition which he affirmed here. But let us advance to the position which I took when I conceded that the punishment of the devil and his angels was the same as the punishment of the wicked. I can afford to be generous to the gentleman on this occasion, for I have an abundance of proof. But what do I mean, and what does he mean, when he affirms that the punishment of the wicked will be the same as the punishment of the great arch rebel? What do the Scriptures affirm concerning this being—the devil? Will you believe it, my friends? I have no doubt I will announce from the Bible a fact which is perfectly new to nine-tenths of this audience, and yet it is as old as the book itself. Do you know that it is affirmed in this Bible, that the devil *shall be destroyed?* I will venture to say that there is no one in this assembly, with the exception of those on my left, [his own brethren,] who can refer me to this passage in the Bible. [Some gentleman on the right answered, 2d Epistle of Paul, the Apostle to the Hebrews, 14th verse.] When I satisfy you, upon the authority of Scripture, that *the devil will be destroyed*, you must admit that this argument assumes a new phase. I will read the passage, Hebrews ii. 14: "Forasmuch then as the children are partakers of the flesh and blood, he also himself likewise took part of the same; that through death he might *destroy him* that had the power of death, that is, THE DEVIL; and deliver them who, through fear of death, were all their lifetime subject to bondage."

The *devil* to be *destroyed!* What glad tidings, my friends! As to my friend here, I fear I must condole with *him.* "*Othello's occupation's gone.*" Only to think; the devil himself to be destroyed! What becomes of those whom the devil is tormenting all the time? Who is to roast these souls in hell, of which we hear so much in the phraseology of the day? What! the devil to be destroyed! Yes. Why, then, I think if the author of my friend's doctrine of endless misery is to be blotted out, there is no foundation for the doctrine itself. I am bound, in contending for the faith, to adhere strictly to what the Bible affirms, and hence I maintain that the devil himself is the author of the proposition that man will live for ever. I charge upon him this falsehood, first asserted in the Garden of Eden; and I prove, according to the testimony of Jesus Christ, that he is a liar and a murderer from the beginning; and as it is very proper that both should be destroyed, God has resolved, in his justice, to *destroy* the head and *generalissimo* of all the liars and murderers in the world. The devil destroyed! But that is not all. Jesus Christ, you observe, is going to "destroy him that hath the *power of death.* The last enemy that shall be *destroyed* is death." The devil has the power of death, and when one is destroyed the other must be. That should be a very joyful piece of intelligence to all within hearing of my voice, and I have no doubt they will hail it as such. I should be very sorry, however, to see my friend, here, following in the funeral procession of the devil

as CHIEF MOURNER! I hope he will have no tears to shed over his destruction; indeed, I would feign imagine that he would participate in the general satisfaction which such a happy event must needs diffuse through God's fair universe.

Let us now turn to the 3d chapter, 8th verse of the 1st Epistle General of John, and there we will find the following testimony: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose, the Son of God was manifested that he might *destroy the works of the devil.*" What are the works of the devil? Sin, and evil, and death. Who are the children of the devil? Sinners. Who made them so? The devil. We see, then, it is the great mission of the Lord of glory to destroy the devil himself and all his works. When this is done, where is the devil? He is no more, and I think when the head devil is captured and destroyed, all the minor devils will go with him, sharing the same fate.

I will now go back to the book of Revelation, 21st chapter, 1st and succeeding verses, down to 4th. In the preceding chapter it is affirmed that hell gave up the dead that was in it. What then must be the consequence if the devil is destroyed? The Scriptures affirm that the earth is to be the place where the righteous shall be recompensed and the wicked punished. (See Proverbs xi. 31.) I will proceed with the testimony referred to above: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was

no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be *no more death*, neither sorrow, nor crying, neither shall there be *any more pain;* for the former things are passed away." Pray, where now are our unfortunate friends roasting in hell at this time? "And God shall wipe away all tears from their eyes; and there shall be *no more pain.*" This, my friends, is testimony strong enough, I should suppose, to convince any reasoning mind. But there is still more. By reference to the 3d verse, chapter 22d of the Revelation, you will find the following: "And there shall be *no more curse;* but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads." How can that be true, if those unfortunate sinners are roasting in eternal torment all that time? It cannot be, if this book is true. Such a theory is inconsistent with the spirit of this whole work. I trust, then, that I have established the proposition upon testimony which is acceptable, if not to the gentleman, at least to my audience, that there is to be a destruction of all that shall disturb the harmony of this world. And who says this? The Bible. Is there any better authority

than the Bible? I do not know any better. I do not believe there is any better. But as the Bible is not good enough authority to convert my friend to this proposition, I would like to give him a little more testimony from another authority which may be more acceptable to him.

Did he ever hear of Mr. Alexander Campbell? I believe he is the gentleman's *Magnus Appollo*, the very originator of that system of doctrine which he is here to maintain. I know, however, the gentleman and his friends say that they are not followers of Mr. Campbell. I wish to do him and them full justice. Now, inasmuch as the gentleman thinks it proper that we should adopt the opinions of Dr. Thomas, a similar conclusion in regard to him and Alexander Campbell would be by no means unreasonable, in view of the prominent and peculiar position of the latter in respect to those doctrines which the gentleman is understood to advocate.

I will read from Alexander Campbell's translation of the New Testament, and we shall see whether he says anything about destruction. I Cor. ii. 15–17, page 376 of Campbell's Testament, it is written thus: "We are through God a fragrant odor of Christ, among the saved and among the DESTROYED.* To these, indeed, we are the odor of death, *ending in death;* but to the others, the odor of life, *ending in life.*"

[*Time expired.*]

* The original here is the Greek word "απολλυμενοις," elsewhere translated in the common version, *destroyed.*

MR. ORVIS' EIGHTH REPLY.

Mr. President and Gentlemen:

Before I proceed to reply to the gentleman's speech permit me to make a remark in reference to a sort of compliment he was pleased to pay me this morning, in eulogising the "*tact*" with which he says I have conducted this discussion. I am grateful to him for the compliment, but feel that I am not entitled to it. While I am disposed to give him credit for a good degree of candor, I cannot help thinking that he found it much easier to compliment my "*tact*" than to meet my arguments. I feel that I have done but partial justice to the subject, and deeply regret that I have not been able to bring a greater amount of ability to the task. If he has felt embarrassed by the arguments which I have been enabled to bring forward, the audience can readily see that it is the legitimate force of truth, rather than any peculiar "*tact*" in the presentation of my views.

Before I proceed to notice the arguments in his last speech, I must refer to one used by him in his preceding speech, to which I have not yet alluded. This is contained in Isaiah lvii. 16: "For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." He seems to think that this is an argument which I will not be able to dispose

of. He supposes that God will not be wroth always, because, if he were, the spirit would "*fail*" before him; and he evidently attaches to the word "*fail*" the idea of "extinction of being;" for this is prominent in all his arguments. Unless the word means this, there is nothing in the passage that militates against my position, or goes to maintain his. Has he shown this to be the meaning of the word "fail," in this place? The context may throw some light on the subject. In verses 20 and 21, we read: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God to the wicked." Will the wicked be like the troubled sea, when there is nothing of them? This is a passage which, last of all, should have been chosen by him to sustain his position; for it shows that his use of terms is not according to scriptural usage.

There are other passages referred to by him, which, in the very nature of the case, it is impossible for me particularly to notice. He has read largely from a book, written by a Baptist minister, who, permit me, in justice to our Baptist friends, to say, is not regarded as orthodox on some of the questions involved in this discussion. But what has he given us from this book? He read a long extract containing many passages, showing merely that *life* and *eternal life*, was to be the reward of the righteous; and that *death*, *eternal death*, &c., was to be the punishment of the wicked. But he disregarded

altogether his position of extinction of being, farther than it might be intimated by his construction of such phrases as "*death*," "*second death*," &c. It cannot be expected that I will notice all the passages which he has read in the collocations of texts contained in that book. In fact I could not do so, were I even disposed; for the reason that I have not a copy of the work; and of course my memory would fail me in attempting to retain all the texts quoted from this book. There is not, however, an idea contained in any of these quotations to which I have not already referred.

He quotes from the last chapter in the Old Testament, Malachi iv. 1: "For behold the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them neither root nor branch." Now, that this language is highly figurative, no one will pretend to doubt. And what does he intend by quoting it? Why, he means to array this figurative language against the clear, literal and unquestioned testimonies which I have adduced on the other side. This is the only text quoted by him which, even by making *its figurative language literal*, comes in contact with Peter's statement that the "hidden man of the heart," or "the *spirit*," is "INCORRUPTIBLE"—with Paul's affirmation that the "inward man" is "ETERNAL," and that the spirit is that which gives life to the body.

My friend's understanding of this text is in oppo-

sition to the fact so clearly proved, of the existence of the spirit apart from the body, upon which Jesus predicated an argument in favor of the resurrection of the dead, in opposition to the fact, that though God declared himself the God of Abraham, Isaac and Jacob, many years after they had died, though "He is not the God of the dead, but of the living, *for all live unto him;*" in opposition to the fact that Jesus saw and conversed with, in the presence of some of his disciples, Moses and Elias, many years after their bodies had died; in opposition to the fact that the Apostle Paul recognized the existence of the spirit, separated from the body, when he said that about fourteen years ago he had seen a person, whether in the body or out of the body he could not tell, though, according to my opponent, it was impossible for him to be "out of the body." I say in opposition to all these facts my friend brings one text of Scripture, and that, except by making its *figurative* language *literal*, does nothing towards sustaining his position. This passage affirms that "all that do wickedly shall *be stubble*." Does he want to have this understood *literally?* Are the wicked to be literally "*stubble?*" Why, it would be perfectly ridiculous to apply the terms in a passage, so highly figurative as this, in their literal sense.

I will now come down to the New Testament, and refer to the passage which he has quoted from Matthew x. 28: "And fear not them which kill the body, but are not able to kill the soul; but rather fear him, who is able to destroy both soul and body

in hell." He quoted this to prove that they were to be "*destroyed*" in hell. But as I have sufficiently commented on this word, I quote the passage now, to remark, that though man can kill the body it is impossible for him to kill the soul. And this, it will be seen, is in direct conflict with my friend's doctrine; for he understands either the breath or the animal life to be the soul, which could as easily be destroyed as the body. "Fear not them that *kill the body;* but ARE NOT ABLE *to kill the soul.*" Yet my friend reads this, though he believes that man is nothing but dust vivified—that when the body is killed the "*whole man*" is killed; though Jesus says that those who kill the body are not able to kill the soul.

Has my friend shown that the words "*kill*" and "*destroy,*" here mean extinction of being? I admit, in the abstract, that God is able to do all possible things; though my opponent admits that there are some things which God cannot do. He cannot deny himself. Would not reducing man, whom he has made, to *nothingness*, be denying himself? But will he do this? I answer, no; and the words *kill* and *destroy* do not here mean to reduce man to nothing.

My friend has several times alluded to the "second death." I will read all the passages in which that expression occurs. Revelation ii. 11: "He that overcometh shall not be hurt of the *second death.*" Chapter xx. 6: "Blessed and holy is he that hath part in the first resurrection; for on such the *second*

death hath no power. Chapter xx. 14, 15: "And death and hell were cast into the lake of fire. This is the *second death*. And whosoever were not found written in the book of life, were cast into the lake of fire." So, then, the "*second death*," instead of meaning extinction of being, is defined to be being cast into the "lake of fire"—the place where the devil is to be "*tormented*"—"*forever and ever.*"

I have called upon him to show the possibility of the resurrection of the dead, in view of his doctrine as to the non-existence of the spirit. He says the *spirit* is the *breath*, and is to be "absorbed by the Deity;" and thus adheres to his original position on this point, that there is no spiritual existence after death. Then there can be no *resurrection*. There could only be a *new creation* of man. Besides, if *death* is an *extinction of being*, the "*second death*" would be a *second* "extinction of being," which is exceedingly absurd. Then, again, the *destruction* of *death* would be the *destruction* of the *extinction* of *being;* and if "*destruction*" also means "extinction of being," then the destruction of death would be the *extinction of the being* OF *the extinction of being!!!*

I have pressed upon his attention the inquiry, whether *Christ's death was the entire extinction of his being?* He has been insisting that death is a going into *nothingness*—an utter extinction of being—which will continue until the resurrection. I know that the gentleman's brother Thomas does not believe in the existence of Christ previous to his

birth of Mary, though the Scriptures clearly teach that he existed with the Father before the worlds were formed. We are also assured, upon the same authority, that this being, which was before all worlds, by whom the Father created all things, became incarnate and dwelt in mortal flesh, and that he *died* for the sins of men. Does that mean that his *spirit died?* that he became *totally extinct*? I repeat the question: Does he believe that he who was with the Father before the worlds were, by his death became entirely extinct? I hope my friend will not forget these points. By the way, I do not know that he will be entitled to the privilege of fully replying to them, as he can introduce no new matter in his closing speech.

Mr. Magruder.—I desire to have this point decided by the President.

Mr. Douglass.—In legal discussions, no new matter is to be introduced in the last speech. There is no such rule in relation to parliamentary debates, neither is there any such rule for the regulation of this debate.

Mr. Magruder.—Such a rule was agreed upon, though it was not included among those given to the Moderators. But will this rule prevent me from introducing, if I choose, new matter into my closing speech?

Mr. Douglass.—It will not; you can introduce any argument you may choose, since Mr. Orvis has *the* closing speech and can reply to what you say;

though, according to that rule, *he* can introduce no new matter.

Mr. Orvis.—[Continuing.] The thief who was crucified with Christ, received a promise from him in these words: "This day shalt thou be with me in Paradise." Does that mean, this day shalt thou be with me in a state of *extinction of being*? I propose these points for the consideration of the gentleman. I would also press upon his attention the fact, that in the days of Christ and the Apostles all who believed in the resurrection of the dead, believed also in the existence of spirits abstract from the body.

You will allow me, at this point, to call your attention to the Greek word translated "*forever*," in the expression, "shall be tormented, day and night, *forever* and *ever*." My friend denies that it means unlimited or eternal duration. The Greek word is *αιωνιος*. It is derived from *αιων;* and this, according to Groves, is derived from "*αει*," EVER, and "*ων*," BEING. It, therefore, literally means "EVER-BEING." My friend found the *first* definition in Donegan to be "*of long duration*," and concluded that this was the primary meaning of the word, though he also defines it to mean "ETERNAL." It is not true that the radical and primary meaning of a word is always put first. The first definition given is generally the primary one, but the radical idea of a word is often the second or third definition. But it so happens that my friend can find no word that can convey to our mind the idea of God's eter-

nity but this same *αιωνιος!* When he sets aside this word, he will have God annihilated also. If "*forever*" does not mean *endless* duration, then, for ought we can know, God's existence may terminate. He will not attempt to maintain this, yet it is inevitable from his course of reasoning. The same word which is used to describe the perpetuity of God's being, is also used to describe the perpetuity of satan's being and torment, and the being and torment of the wicked. This is an important point, and I want him to take it into consideration when he makes his next speech. I am inclined to think he is digging a pit into which he will fall to-morrow, because he will necessarily have to refer to some passages in relation to the "*everlasting*" kingdom. But how he will reconcile these matters is another question.

In order that we may get at the proper import of these words "*forever* and *ever*," I will refer to another authority upon the subject. I will give him—I will not say his *Magnus Appollo*, for I know he would repudiate it as cordially as I refuse to make any man my *Magnus Appollo*—but I will give him an authority which, I apprehend, he will not like to call in question. I will refer to a work written by Dr. Thomas, entitled "*Anatolia*, or Russia triumphant and Europe Chained," page 18, where he says of the inhabitants of Christ's kingdom, "That they are IMMORTALS is evident from it being affirmed of them that they possess the kingdom FOREVER, which those only can do who are

DEATHLESS." Now this argument applies with equal force in the present case. The texts I have adduced, clearly show that the wicked are to go away into "*everlasting* punishment," "*which those only can who are* DEATHLESS," that, with satan, they are to be "*tormented for ever* and *ever*," "which those only can who are deathless."

But there is another word which is greatly involved in this discussion, though so much has already been said in relation to it as to render farther reference to it almost a waste of time. The word to which I allude is "*destruction*," as it is applied in the gentleman's new gospel of the eternal *annihilation* of the wicked. It will be seen that he still attaches the idea of "*extinction of being*" to this word. Well, I believe I have adduced sufficient testimony to convince all reflecting, unbiassed persons that such is not its meaning. I will, therefore, leave that matter to be decided upon, in view of the authorities and arguments already furnished.

The gentleman expressed some satisfaction that I am not likely to be "*chief mourner*" at the *funeral of the devil;* or, rather, he expressed a hope that I would not be. He tells us that the devil is going to be *destroyed*, and he means *annihilated*. This will be truly "glad tidin3s" to the hardened reprobates! What indescribable joy will be intermingled in those scenes of revelry! "*The devil is dead!*" they will shout, and their sinful pleasures will be redoubled. But I do not think many of them will believe it. The news is too good to be true.

He thinks that the punishment which is most "*preferable*" to the sinner is that which will exercise the greatest influence in restraining men from crimes, that is, the *least* punishment, for we may reasonably suppose that men will choose that which inflicts least pain. He argued strongly, in his first speech, in favor of the correctness of this view, predicating his conclusion upon the supposition that it would be much against the goodness and justice of God, if he did not *extinguish* the sinner, instead of punishing him with eternal torment. I think, however, he will be willing to concede that God knows best what sort of punishment should be inflicted upon sinful men. And if the Bible says they are to go away into "*everlasting punishment*"—EVERLASTING TORMENT—then the question is decided. And even if my friend cannot see the reasonableness of such an infliction, even if it is not consonant with the "oracles" of *his* reason, it does not follow that it is not true.

I was much amused at the flourish and display which my friend made in introducing the writings of Alexander Campbell against me. I *have* frequently heard of that gentleman, but though I do not regard him in the light of my *Magnus Appollo*, I, nevertheless, esteem him as a great and good man. But what has my opponent proved by him? Why, simply, that he has, in a certain instance, substituted the word "*destroy*" for "*perish*," which, after all, means the same thing in the connection in which it is used—neither of them meaning extinction of

being. But he is going to have satan "*destroyed!*" It is said in Hebrews ii. 14, "That Jesus came, that through death he might *destroy* him that hath the power of death, that is, *the devil.*" It so happens, however, that the original word translated "*destroy*" in this instance, is different from those used to represent the punishment of the wicked. It is the verb "*καταργεω*," and means, according to Graves, "*To make useless; render worthless; to abolish, annul, abrogate.*" The passage only means, therefore, that the devil is to be deprived of his power—to be made useless, inefficient for the production of farther evil. The idea of "extinction of being," is not in the word at all; and there is, therefore, not the least ground for understanding the word in such a sense. I think I have shown that my friend has no authority for saying that the devil will be *annihilated.*

[*Time expired.*]

MR. MAGRUDER'S NINTH SPEECH.

Mr. President and Gentleman:

I am not surprised to witness the gentleman's efforts to establish that the devil is not to be destroyed, seeing that if that be true he would have no foundation to rest upon. I regret that time will not permit me to take up, one by one, the various passages upon which he relies to support his conclusions. I cannot call to mind one of these passages which I could not,

if I had the time, use into my service and make practically available to maintain the proposition for which I contend. I will notice a few of his quotations in order to show the difficulty of his position. For instance, he wanted to know if I meant to affirm that the Lord Jesus Christ was in a state of unconsciousness or extinction of being during the interval between his death and resurrection. He would maintain that he was alive—conscious—in Heaven, &c. To disprove all such conclusions and solve all such fanciful difficulties, I cannot better answer his inquiry than in the words of the Lord Jesus himself: "An evil and adulterous generation, seeketh after a sign, but there shall no sign be given them but the sign of the prophet Jonah, for as Jonah was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the *bowels of the earth.*" But the gentleman has proposed several questions as to texts of Scripture, some of which are the strongest arguments to sustain the position which I hold here. We find in the 12th chapter of Mark where the Lord, speaking to the Sadducees, which say there is no resurrection, remarks, "For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, *that they rise;* have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err." In Luke

xx. 27–29, we have the parallel passage, recounting the same controversy with the Sadducees. In the 36th verse it is written, "Neither can they (the righteous) die any more: for they are equal unto the angels; and are the children of God, *being the children of the resurrection.*" There is no such thing, then, as being children of God in the future age, except by the resurrection.

I presume the gentleman quotes this to prove by it that Abraham, Isaac and Jacob were alive, and not dead, at the time these words were spoken, because it is affirmed that God is the God of the living and not of the dead. Now, in reply, I beg the gentleman to remember the subject in debate between Jesus and the Sadducees. It was the *resurrection*, not the state of the dead. The narrative opens—"Then came to him certain of the Sadducees, (which deny that *there is any resurrection,*") &c. And again, Jesus says: "Now that *the dead are raised*, even Moses showed at the bush," &c. Now, if this passage is recorded to teach us that Abraham, Isaac and Jacob were still alive, in a separate, disembodied state, it is manifestly of no use to prove the resurrection. The Sadducees could easily have said, "you have proved that Abraham, &c. is still alive, but not the *resurrection*, which is the point in dispute." The argument stands thus: The Sadducees affirm there is no resurrection. Jesus, to prove it, cites the declaration from Moses, in the text, and adds, that as God is not the God of dead persons, but of living ones, it will be necessary to raise Abraham, &c. from the dead and make them

living men, that God may be their God, and so the Scriptures be fulfilled. They greatly erred, therefore, not knowing the Scriptures or the power of God. The position of the gentleman is too vulnerable to withstand arguments derived from a source so potent as the Bible. To recur to the discussions again of the meaning of Rev. xx. 10, I offer now, in addition to what was presented, the views of Mr. Campbell upon this subject. I now read from his edition of the Family Testament, Rev. xx. 10: "And the devil who had deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet were; and they shall be tormented day and night for *ages of ages*"—(not for ever and ever.) The only difference between my translation and Mr. Campbell's is, that I offer, according to Donegan, one of several meanings instead of "ages of ages." This, however, is excusable, to some extent, so far as he is concerned, if we only reflect that he had, no doubt, chosen the translation which would most harmonize with his position.

Well, now, let us see what Paul affirms in reference to the inner and outward man, as quoted by the gentleman. I will read from his second Epistle to the Corinthians iv. 11, and succeeding verses to 16th: "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be made manifest in our *mortal flesh*. So, then, death worketh in us, but life in you. We, having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and

therefore speak: knowing, that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." What do we understand by this? Why, that he perishes outwardly by being exposed to constant disease and decay, and that the inward man, until he perishes, is "renewed day by day" by the spirit of faith. The mind and the spirit of a man is not the same as his body, and hence this adaptation of language to their peculiar attributes.

As I have so little time to spare I want to close this argument by calling your attention to one view of this subject which ought to be conclusive, in the mind of every solitary individual, of the fallacy of the gentleman's position. He affirms that as soon as a man dies he goes into a place of happiness or punishment. That is the popular theory, as we know. Now, let us look at this in the light of the Scriptures. Two men die to-day. The wicked man goes to hell; the righteous man goes to heaven. They both go to the throne of God to receive judgment, and the righteous man is sent to heaven, while the wicked man is sent to hell. What is the use of the resurrection if men go to receive their reward as soon as they die? Are you going to take man from his enjoyment in the presence of God to bring him back here to the earth and make him stand up before the judgment

seat that it may be determined whether he ever deserved to go to heaven or not? This, too, after he has been in heaven for ages, perhaps. With regard to the wicked man, you take him out of hell and bring him before the bar of Justice. What is to be done with him? Why, he is to be tried, that it may be judicially established that he was worthy of being punished. In other words, he is to be punished first and tried afterwards. What would you say to the justice of such a course if pursued in any of our law courts? Why, you would scoff at such a proceeding, and with very just reason. No wonder the Apostle said that such a doctrine as this eat like a cancer. What is the reason you hear so little now-a-days about the resurrection of the dead? Is it not the universal opinion of this age that as soon as a man dies he receives his reward or punishment? And is it not absurd to suppose that a man is taken out of heaven for the purpose of pronouncing judgment upon him, and of awarding to him that which he had been enjoying, perhaps, for centuries before? This doctrine has not a phase of probability about it. You cannot charge its absurdity upon HIM who is the source of all wisdom. So long as the immortality of the soul forms the *substratum* of your arguments, so long will you be involved in difficulties. My friend says, "you speak boldly." I trust I do not speak harshly of any one. But forgive me, even if I speak too plainly, for I stand here to confront error, knowing that according to this Book it is fatally destructive of divine laws and of our best interests,

and in opposition to the truth revealed to us by God himself. How can there be two judgments, when the Scriptures tell us of only one judgment day? It can only occur in the manner already described. The popular theory necessitates punishment first, which takes place in pursuance of judgment; then comes trial afterwards, when the man rises from the dead! This is totally inconsistent with reason and with the justice of God, and, therefore, cannot be true. The Scriptures affirm that the judgment shall be a thousand years after the *millennium;* and this we are taught to believe is yet in the future. The doctrine that the Bible teaches us is not obnoxious to such objections as these. You cannot sustain an absurdity by the word of God, for that is too plain to be susceptible of perversion to such a degree. You will bear me witness that I have advanced no proposition here which I have not sustained by plain testimony from the Bible. In instances where doubts existed as to the correct meaning of words, we have referred to the original. Thus has been found a confirmation of the argument by adhering to the general rule of interpretation which requires us to select the primary significations of words. I can see no propriety in a man's torturing words into any other sense than that which the context requires, or is implied or expressed in its primary meaning. The consequence of a disregard of this rule would be the twisting and turning of the Bible into all shapes and forms. If this be the result, I ask you of what value is this book as a guide to life?

I am sorry that I have to hasten to a conclusion, being anxious to present other views upon this subject which I deem of much importance in this issue. There is one doctrine, however—one truth—to which I desire to call your attention. It is this: If I have succeeded in proving my proposition, that the punishment of the wicked will end in their destruction, and that man has not a particle of immortality in his nature, then it follows, of necessity, if we are to live hereafter we must find that immortality in Jesus Christ. He is the resurrection and the life; and the Lord God sent him into the world that he may point out to us the way to eternal life. He so loved the world that he gave his only begotten son, and we have an assurance that whosoever believeth in him shall not perish, but shall have everlasting life. That life—that immortality, is deposited in Christ; for he affirms that I am the resurrection and the life, and out of Christ there is no immortality. The life we now possess we have from the first Adam, and that, being frail and mortal, necessarily perishes. The life we are to have hereafter, if we comply with those laws which Christ has laid down for our guidance, to be manifested and secured to us when he shall come in great glory to raise the dead, will be an immortal life. That immortality is given to us in this glorious volume, the Bible. It is here, and here only. Is it not called the Book of Life? Is not Christ called the way, the truth and the life, and God the author and the fountain of life? Talk about having immortality now, when this book thunders in our ears

that the King of kings and Lord of lords *only* hath immortality. I will read the passage from the Bible, which is to be found in the First Epistle of Paul to Timothy, 6th chapter, 11th and succeeding verses to 16th: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; *who only hath immortality*, dwelling in the light which no man can approach unto," &c. He is the only deathless being, and those to whom he imparts a deathless constitution are those who have everlasting life. It is a law of God's revelation, of his proceedings from beginning to end, that there shall be no exaltation without probation; no dignity or honor or glory unless we prove ourselves worthy of that destiny by a strict accord of ourselves here to what he has taught and commanded.

Now, my friends, what a priceless boon is offered to us all. We cannot be ignorant of the fact that we are not always to dwell in this life. Our life here is but a vapor, which vanisheth away—destined, after a short career, to sink into nothingness. Would you

not like to be constituted such a mould as to be partakers of the divine nature, and be exalted to equal rank and dignity with God himself? For the Bible says he is our hope—we shall be like him. If, then, you desire this destiny you can have it only upon the terms and conditions which the Author of life has imposed. I beg you, then, my friends, if you value this everlasting glory, to seek it, and to prepare for that crisis which everything indicates is approaching in the affairs of this world. Yes, God has a glorious destiny in store for the race to which we belong. That destiny will be manifested to us when the Lord comes to us in great power to establish his reign upon earth; to overthrow all existing institutions, civil, social and ecclesiastical, and found upon their ruins that Divine Kingdom for which we are commanded to pray in the Lord's Prayer, under which "God's will shall be done *on earth* as it is in heaven." In this reign there shall be peace on earth and good will among men; and when this planet shall have started onward upon a new career of glory to which God has destined it through ages of ages, the righteous will inherit the earth and delight themselves in the abundance of peace, and they that be wise shall shine as the brightness of the firmament, and as the stars for ever and ever. If these motives, constituting the sum and substance of that Gospel which is recorded in Scripture, are not potential enough to win us from the service of sin and satan to the service of Him who will redeem us from the grave and give us life and immortality in the Kingdom of God

if such motives are insufficient to lead you to a new life I think any effort to do so by presenting to your view hell fire and damnation, and those torments which, according to my friend's theory, await the wicked, would prove utterly unavailing.

[*Time expired.*]

MR. ORVIS' NINTH REPLY.

Mr. President and Gentlemen Moderators:

I now arise for the purpose of concluding our discussion of the present proposition. We have before us the result of my friend's labors for two whole days, during which he has been endeavoring to prove that the punishment of the wicked will *end*, and that it will "*end* in the eternal *extinction of their being*." I apprehend that he has proved no part of his proposition.

It is implied in that proposition that the wicked will be *punished*. We agree upon that point. But has he proved that there will be an extinction of the being of the wicked? I think not. Has he proved that their punishment will *end?* I think not; and it will remain for the audience to determine for themselves whether he has done so or not.

You are aware that I introduced arguments in my first speech going to show that man has a *spiritual nature* which is ETERNAL and INCORRUPTIBLE. I have kept these words ringing in the ears of my

opponent all along, and yet he has not so much as noticed them in his speeches. I thought he would, at least, do so in his last speech, but I was disappointed.

I was somewhat astonished to hear him maintain that the phrase "inward man," occurring in a passage of Scripture which has been referred to, means the *mind* or *spirit!* So, it turns out that he was mistaken in regard to his own convictions, and that he does not believe that man's *spirit* is nothing but *breath!!* He admits that there is another *spirit* besides the breath; that the "inward man" here, is the *mind* or the *spirit*, and that when the body perishes ALL does not perish. But he forgot to notice the word "ETERNAL," as descriptive of the duration of this inward man, to which we called his attention in the beginning. He also forgot to notice the other passage, where the Apostle Peter affirms that the "hidden man of the heart," or "the spirit," is "INCORRUPTIBLE," (*aphthartos*—a word which is frequently translated "IMMORTAL," and which is used to express the immortality of God.)

This reminds me of what my friend has said in relation to this word. Because it is said of God, "HE ONLY HATH IMMORTALITY," he thinks there can be no immortal principle in man. To show him that he is mistaken I will read from the last February number of "The Herald of the Kingdom and Age to Come," page 30:

"I have said that some gods are *immortal by creation.* I use the phrase "by creation," to express that their immortality had

a beginning; which cannot be affirmed of the Creator of the universe. "He only hath immortality," saith Paul: *not that He is the only one in the universe that shall never die henceforth*—for the Scriptures affirm that of Jesus, the angels, and the resurrected saints," &c.

The passage which he has quoted—"He only hath immortality"—does not justify him in the conclusion that it is not, in any sense, predicated of man's spirit. It is not in accordance with the opinion of his friend, Mr. Thomas, who maintains that the word is applicable to those who are immortal "*by creation*," though it is used in reference to God, as the primitive source of all being, and, of course, of all immortality. I should suppose that this reasoning would, of itself, be sufficient to convince my friend that the spirit of man may be immortal, though not in precisely the same sense in which God is. All spiritual existences, so far as we are informed, possess this principle of immortality.

My friend frequently speaks of the "*popular theory*." We are not discussing the popular theory here, and if it should turn out that that theory consists in the belief of an *immediate* consignment of the soul to heaven or hell, when the persons die, it will not follow that his doctrine is true. But I am rather apprehensive that he has not correctly understood what the popular theory is. I am not aware that the popular theory is that man goes to his final reward as soon as he dies. I venture to say that there are not five persons in this audience who have so understood it. We believe in an *intermediate state* between death and the resurrection, where the

righteous and the wicked will remain until the time of judgment. When we apprehend criminals we do not punish them at once, but put them in jail until the court sits, when the indictment is read to them, they put upon their trial, and evidence of their guilt adduced. The jury find a verdict of "*Guilty*," or "*Not guilty*," as the testimony in the case may justify, then the judge pronounces sentence accordingly. Thus will it be with the righteous and the wicked when the Day of Judgment shall come. Meanwhile they are retained in different apartments of *hades*—an intermediate state—the same into which the soul of Jesus entered, as is affirmed by the Apostle Peter.

My friend, assuming our doctrine to be the *immediate* consignment of the soul to heaven or hell, thinks there is, on our part, an indirect denial of the resurrection; or, at least, that our position makes it unnecessary. The explanation which I have given will satisfy him that his conclusion is based on false premises. He imagined, doubtless, that raising this question would involve me in a difficulty, but he finds that such is not the case. But even though it were, he would not thereby be relieved from his embarrassment, for he has not yet shown how there can be a *resurrection* when there *is nothing to raise.*

I believe I have now noticed all the main points in the gentleman's last speech except one, and that is in reference to the translation of the words "FOREVER AND EVER." He has referred to Mr. Campbell as authority on this point, and has, I fear, not done him the amplest justice. In order that Mr. Campbell's

views may not be misapprehended I will read a passage from his Discussion with Mr. Skinner—a Universalist. Mr. Skinner took the same position in relation to the words *αιων* and *αιωνιος* that has been taken by my opponent here. I read from page 170, where Mr. Campbell says:

"What need have we then of farther witness? Look first at the general fact: The words *αιων*, *αιωνιος*, occur in the Greek Old and New Testament some *six hundred and eighty times*, of which extraordinary sum they are *properly* and *literally* translated in the common version FIVE HUNDRED AND EIGHT TIMES, BY THE STRONGEST TERMS IN HUMAN SPEECH INDICATIVE OF ENDLESS DURATION—such as 'eternal,' 'everlasting,' 'forever;' and in the judgment of the most numerous and learned critics, might as well, in many of the others, have been as literally translated by the same words."

I have read this, my friends, for the purpose of showing that the idea of perpetual duration is attached to this word, in the estimation of Mr. Campbell. Now, what does it signify if a person in giving to the world merely a *revision* of other men's translations—for Mr. C. has never yet published a translation of his own—should retain such a rendering as others have thought most consonant with the original? Does it follow that HE regards these renderings as the true ones? Certainly not. What, then, if Mr. Campbell should, in his revision of the versions of Dr. George Campbell, Philip Doddridge, and James Macknight, think proper to retain the words "FOR AGES OF AGES?" Groves tells us that the word *αιων*, literally and properly signifies "EVER-BEING. The word expresses the idea of *age* or *being*, without limitation;

and it is altogether a mistake to suppose that there is more than *one age* in this "for ever and ever."

I will now, in the little time that is left, endeavor to bring afresh before the audience the arguments that have been made use of by my opponent.

He first argued that his position was correct; because, as he says, it is not impossible, nor improbable, nor absurd in itself. Now, if it be true, that it is neither, in itself, impossible, improbable, nor absurd, does it follow that it is true? Certainly not. There are many things which, in the abstract, may not be unreasonable, absurd, or impossible, and yet not be true.

But he went still farther, and argued that it is true, because such a punishment is "far preferable" to the sinner. Now, this is the very best reason why it is not true.

My opponent, in his definition of punishment, remarked, that there were several ideas entering into the design of punishment—that penalties were attached to laws for the purpose of preventing violations of them; that the penalties were inflicted to maintain the dignity of those by whom the laws were enacted, as also to deter others from transgressing. That is, the penalty is not only made known in the law, but actually inflicted upon violators, and is designed to operate in deterring others from the commission of offences against the law. But the punishment which he advocates could hardly be supposed to exercise such an influence; for it is next to no punishment at all. If he is correct in relation

to the design of punishment—and I do not doubt it—it is but reasonable to conclude that the influence of punishment in deterring from the commission of crime, is proportioned to its severity. It can not be maintained upon any rational ground, that a light punishment will operate as effectually in this respect as a severe one—that the fear of a short period of confinement will as effectually stay the hand of the assassin as the fear of death. This is inconsistent with the nature and constitution of man; and and is at variance with the fundamental principles of God's moral government.

My opponent believes that the wicked will become extinct—that there will be a cessation of their being at death—but he is going to have them restored to being again. For what purpose? Merely for the purpose of judging them, and remanding them back into nonentity again; though at times he seems to admit that there is some punishment besides destruction—that, at least, a few of the wicked will be punished for a while, and *then* their being be extinguished.

He also makes out that Paul teaches that sinners, already in a state of punishment, are threatened with extinction of being. I cannot see that a threat to put them out of their misery would be very fearful; on the contrary, it would be a great relief.

I have shown that the word *kolasis*, translated "*punishment*," in Matthew xxv. 46, is translated "*torment*" in I John iv. 18; and that this is the proper meaning of it. And what reply has he made?

He admits it to mean *torment*, in the latter passage, while he does not show that it has a different meaning in the other.

Why, it is the most remarkable thing in the world, that in a discussion lasting two days, he "*has not had time*" to notice these matters. He has been continually complaining of a want of time. I was thinking when he was neglecting my leading arguments, from one speech to another, that he would find himself short of time, by-and-by. But finding that he had not touched upon these matters up to yesterday evening, I calculated that he would at least do so to-day. Though, in fact, I early saw that there was but little hopes that he would do so, since he was using his time for other purposes.

He tried to dispose of one or two of my arguments, in the course of the debate, but failed entirely. I think I can safely say, that the objections which he has urged against my positions have not in the least diminished their force. They are now as strong and unimpaired as though no attack had been made upon them. Indeed, the failure of my friend in the few efforts he did make to overthrow those positions, rather attests their impregnability.

I admit I have not referred to any passage of Scripture which he has made reference to, but I think that I have satisfactorily disposed of all his main points.

He took his position and threw up his fortifications; but, armed with the sword of the Spirit, I have gained one outpost after another, until ulti-

mately he has allowed all to fall into my hands, and has made no effort to regain them? Why is this, my friends? It is not because of any inability in my friend to conduct such a debate. No; for, independent of the advantage which, no doubt, he has enjoyed of carefully preparing himself by studying the points involved in this discussion, he possesses also the great advantage of being a practising lawyer of high standing, and therefore practiced both in argument and declamation. I think he has done about as well as his cause will admit; he has done as much with the materials at his command as almost any one could. But his cause was a bad one, and hence the difficulty of his position. He, doubtless, knows by experience, that when a lawyer has a bad case he finds it difficult in carrying it through. So it is in this instance with him.

This matter of *annihilating* the devil we have shown to be "*like the baseless fabric of a vision*," and equally unfortunate with most of his other arguments. It is as unfounded as what he has said about the future state of the wicked, or, rather, their eternal extinction; for we can hardly talk of the *state* of that which will have no existence. I have affirmed that the devil is to be *tormented for ever and ever*, and that the same punishment is to be inflicted upon the wicked as upon the devil and his angels, and I think I have fully sustained the point.

I now refer these several arguments to the audience, and trust that they will ponder well upon them, and go with the TRUTH wherever it is found.

I will say that if my friend has failed in this instance, he has failed in consequence of the intrinsic difficulty of his cause. If I have been successful in showing you that his doctrine is erroneous and inconsistent with Divine revelation, and that there will be literally an "everlasting punishment" of the wicked, I have done so because the Bible teaches it as clearly and as fully as it teaches that Jesus Christ is the Son of God. There can be no truth more pointedly affirmed than that the wicked will be punished everlastingly; or, that they will go into everlasting punishment; or, that they will be tormented for ever and ever; or, that they shall go with the devil into the lake that burneth with fire and brimstone.

These are not the statements of men; they are not the edicts of frail, fallible human nature, but the edicts of God; they are the decisions of inspiration; they are the declarations of Christ himself, of the inspired Apostle Paul, and of the inspired Prophets and Apostles through whom the Spirit spake, informing man of the condition into which he will be plunged in the event of his violating that supreme law which is given for his government and guidance on earth.

In addition to the arguments which the gentleman has presented to you at the close of his last speech, and his ideas of punishment after death by annihilation, which he has presented as a means to deter you from a violation of this sacred law, I present the argument that you will receive a "sorer punish-

ment" than "death without mercy," if you do not obey the law. I exhort you, then, by every consideration connected with your present happiness and your well-being in the life to come; I exhort you as intelligent beings, as you value your eternal salvation, to put your trust in Christ, and obey his commandments, that you may have right to the tree of life, and enjoy that *life eternal*, the duration of which is conveyed to your mind by the use of the same word that describes the attributes of the "inward man"—that ETERNITY that is the boundary of the being alike of God, and man and angels—the boundary of the being of all intelligent existences in all the universe of God. I exhort you by all these considerations, to believe what God has taught, and to submit yourselves to his government—that government which we shall show, to-morrow, has been set up and established—in order that you may secure for yourselves all those blessings which are promised to us through Christ.

I thank you, gentlemen Moderators, and the audience generally, for the attention and patient manner in which you have listened to our arguments. I trust we shall have your attention to-morrow at the discussion which is to take place in relation to the Kingdom of God.

[*Time expired.*]

THIRD DAY.

WEDNESDAY, June 13th, 1855.

The assembly met at the usual hour, and the Moderators having taken their seats, Mr. Douglass, the President, called the meeting to order, and announced the second proposition as follows: "*Jesus Christ, since his advent, has set up his kingdom in this world, in fulfilment of the predictions of the ancient Prophets, and the preaching of John the Baptist.*"

MR. ORVIS AFFIRMS—MR. MAGRUDER DENIES.

MR. ORVIS' FIRST SPEECH.

Mr. President and Gentlemen:

I rise for the purpose of introducing arguments in support of the proposition which has just been read in the hearing of this audience—a proposition, which, in my humble judgment, is one of transcendant importance, and in relation to the truth of which I feel the utmost confidence. A denial of this proposition implies, in my humble judgment, a denial of the fundamental truth of the Christian religion—nay, a denial of Christianity itself.

I have strong confidence in relation to the truth of this proposition; and believing that I stand upon the rock of eternal truth, I shall not fear the force of the gentleman's arguments, but shall feel secure in the anticipation that all the billows of argument which he may be able to cast up in the ocean of mind before him, will break upon that rock and fall harmless at my feet. I feel this confidence only because I feel that I stand upon the rock of ages—the rock of impregnable truth.

Whether I stand or fall—whether I am successful in maintaining the position which I occupy here—I believe the proposition which I affirm to be the FUNDAMENTAL TRUTH; and if so, a denial of it must imply a denial of Christianity itself. That this is the case, I think will be made to appear in the progress of this investigation. I, therefore, earnestly invite the attention of all present to the arguments which I am about to present.

I propose, in the first place, to make a few remarks by way of definition and explanation. Our proposition is, that "Jesus Christ, since his advent, has set up his kingdom in this world, in fulfilment of the predictions of the ancient Prophets, and the preaching of John the Baptist." Our proposition, it will be seen, relates to a kingdom, and to a kingdom, of which it is affirmed, that it has been set up by Jesus Christ; and that it has been set up since his advent into the world; that it was set up also in fulfilment of the predictions of the ancient Prophets, and the preaching of John the Baptist.

There are many ideas embraced in this proposition; the prominent one, however, is in relation to the setting up of the kingdom, and our discussion will have reference to that kingdom.

It is admitted on both sides that a kingdom was spoken of by these ancient Prophets—that it was predicted by them, and the question for investigation now is, whether these prophecies have been fulfilled since Jesus came into the world, or not? That we have in the Scriptures several different expressions relating to this kingdom, I presume my friend will not deny. That these various expressions—such as "the kingdom of God"—"the kingdom of Christ"—and in one instance, both "the kingdom of God and of Christ"—but more frequently "the kingdom of heaven"—relate to the SAME kingdom, there will be, I am sure, no controversy. Nor do I apprehend that we shall have any in reference to the personage by whom the kingdom was to be set up. I affirm that it has been set up by Jesus Christ. Some of the Scriptures, which we shall adduce, refer to it as being set up by the Father himself. But I apprehend there will be no controversy on this point. My friend will admit that what has been done by Jesus Christ, has been done by God.

With this explanation, I shall now proceed to the investigation of the merits of this proposition.

I will remark that when God made man, he made him subject to his government; He gave him dominion over all things which he had created; but

He himself retained His authority over man. Man was then to be entirely subject to the government of God; and for a little time he remained subject to it, living in accordance with the law which God gave him—a law which was contained in one single precept. That was the only law which was then made with regard to man, and it was that law which recognized in the Creator what may be called legal authority. But man violated that law, and in so doing renounced his allegiance to God, and passed under the allegiance of another power than God. From that time there was no permanent government of God upon earth until it was established by Jesus Christ. It is true that an attempt was made, at an early period in the history of the world, to establish a theocracy on the earth; that God selected one man and his descendants, and conferred upon them the privilege of being His people, and of claiming Him as their God. But He did this *conditionally*. He made a covenant with that people, and when He did so, it was to this effect: that if they would continue to observe His law, and abide by His precepts, they should be His people, and He their God. This proposition was formally tendered by God, through Moses, to these people, and they accepted, replying: "All that the Lord requireth will we do." There was an agreement made with them, called in the Scriptures, "the covenant." These transactions, my friends, gave to the first part of that book we call the Bible, the name "Old Testament," or "Old Covenant," because it contains this bargain, or

covenant, between God and the Jewish nation, which consists in His promising to be their God, to rule over and preserve them, they promising to do all that He required of them. But after a short time these people disregarded their promises, violated the conditions of the covenant, and chose for themselves a king. God "gave them a king in His anger, and took him away in His wrath." Although He maintained this government for a little time, it was ultimately destroyed; it ultimately ceased to be a theocracy, and they ceased to be governed by the authority of God.

Thus it became necessary that there should be another king, and that another kingdom should be established. We find that at an early period in the history of this temporary theocracy, God made a promise that he would, at a future time, substitute a new covenant. We might reasonably predicate upon that the conclusion that a new *government* would also be established.

I beg to call your attention to some of the predictions relating to that kingdom—such of them, at least, as will place the subject in a clear and perspicuous light before this audience. The first to which I call your attention is found in Isaiah ii. 2, 3: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it; and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house

of the God of Jacob; and he will teach us of his way, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Permit me here to call your attention to a point connected with prophetic interpretation of considerable importance, and one which, I apprehend, will not be disputed. I refer to the word "mountain," which, in prophetic language, is the symbol of a kingdom or government. This declaration, then, "that the MOUNTAIN OF THE LORD'S HOUSE shall be established in the top of the mountains, and shall be exalted above the hills," is but another form of speech for affirming that the KINGDOM shall be established in the top of the mountains, and exalted above the hills. This is the first testimony we introduce in relation to the establishment of this kingdom. The audience will bear in mind that it is affirmed that the "law shall go forth from ZION, and the word of the Lord from JERUSALEM."

We will ask your attention again to the 2d chapter of Daniel's prophecy, where we have another prediction in relation to this government or kingdom.

I will remark that this prediction was given in the solution of a dream which was dreamed by the king of Chaldea. It had passed from his mind as a vision of the night, and he failed to remember any thing regarding it further than that there were certain feelings and emotions of an unpleasant nature revolving in his mind. He sought the wise men of the realm, and made a very unreasonable demand of

them—that they should not only explain the dream, but tell what it was, threatening even that they should be cut to pieces if they failed to make known both the dream and the interpretation. They, seeing it was impossible, declined, and he gave orders that they should be put to death. Daniel, a captive of Judah, being of the wise men in reference to whom the sentence was passed, said to Arioch, the captain of the king's guard who were to put the men to death, "Why is the decree so hasty from the king?" He thereupon received a respite, and having obtained some time from the king, upon his promising to give the dream and the interpretation, he returned to his house and made the thing known to his companions. They prayed to God to reveal this secret to them, that Daniel and his fellows should not perish with the rest of the wise men of Babylon. The secret was then revealed to Daniel in a night vision.

I will commence with the 31st verse in Daniel, 2d chapter, where the account of the dream and the interpretation begins: "Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible. This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. Then was the iron, the clay,

the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream, and we will tell the interpretation thereof before the king. Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thy hand, and hath made thee ruler over them all. Thou *art* this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all *things;* and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with the miry clay. And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of

heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold: the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Before making any comments upon this I will read another prediction from the same Prophet, which is contained in chapter vii. 13, 14: "I saw in the night visions, and behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed."

Here, my friends, we have distinct prophecies of a kingdom. It is affirmed that the "God of heaven shall set up a kingdom." As to the fact that a kingdom is predicted there will be no controversy. That it is the kingdom about which we are speaking, will not, I presume, be called in question; but, then, the question arises as to the period when that kingdom was to be set up, according to the prediction.

What do we understand by the passage, "*In the days of these kings* the God of heaven shall set up a kingdom?"

I have no doubt but that the statement which I intend to make now will be called in question, and I, therefore, call the attention of the audience to it. The statement is this: This image represented four universal monarchies, the fourth of which, it is admitted, was the Roman empire. *I affirm that the kingdom was to be set up while that empire was in existence*—in the days of its kings—and that the image was to continue perfect until that kingdom was established. I want you to bear in mind that this image represented four monarchies, of which the Roman empire was the last; and inasmuch as that empire has ceased to be, the prediction has been fulfilled.

But I want to place this in a still stronger light; and, therefore, affirm that this image *has no existence as an image now;* that we neither have the head of gold, nor any other part of it, in any organized form. I do not say that it has already "become like the chaff of the summer threshing-floor," or that the winds of heaven have carried it away; but I am prepared to maintain that it has been already "broken into pieces," and I call upon my friend to produce any remnant of it in an organized form at the present time. I challenge him to prove that even as much as the "*toes*" of this image have an existence now.

With these predictions of the Old Testament be-

fore us, we are prepared to come down to the New, and show there how Christ affirms that the kingdom is set up, not only "in fulfilment of the predictions of the ancient Prophets," but also "in fulfilment of the preaching of John the Baptist," and we might have said the preaching of Jesus Christ and his Apostles; for it will not be denied that all these preached in relation to this kingdom.

I will call your attention to some of the statements made in the New Testament in reference to this kingdom. Let us bear in mind that the kingdom had been predicted—that it had been spoken of by the ancient Prophets—that John the Baptist, and Christ and the Apostles, preached to the people the Gospel of the kingdom, founded upon these predictions, which we learn were "read every Sabbath day in their synagogues." It is, therefore, but natural to suppose that they took some interest in relation to the fulfilment of these predictions.

I will read, then, in the New Testament—first from Matthew iii. 2, where we have an announcement of John's preaching—"And saying, Repent ye, for the *kingdom of heaven is at hand.*" Again, in Matthew iv. 17, where we read of Christ's having commenced preaching after his baptism: "From that time Jesus began to preach, and to say repent: for the *kingdom of heaven is at hand!*" In Matthew x. 7, where we have an account of his giving the first commission to the Apostles under which they acted during his own personal ministry upon the earth—(the second commission he gave them just

previous to his departure:)—"And as ye go, preach, saying, the *kingdom of heaven is at hand.*" Again, in Mark i. 15, where we find Jesus represented as preaching, "THE TIME IS FULFILLED, and the *kingdom of God* IS AT HAND."

I will now read from Luke x. 9, where we have a record of the commission given to the seventy disciples, besides the original twelve, to go preach and heal the sick, and say unto them, "The *kingdom of heaven is come nigh unto you;*" and verse 11: "Notwithstanding, be ye *sure of this*, that *the kingdom of God is come nigh unto you.*"

Here we have a record of the preaching of John, and of Christ the Son of God, and of the twelve Apostles that were chosen by him and sent out to preach to the children of Israel, and of the preaching of seventy others, making eighty-four in all; and we find that they are all preaching that the kingdom of heaven is at hand; nay, more, they are preaching that "THE TIME IS FULFILLED." What time? Why, that which God, in His wisdom, has allowed for the fulfilment of these predictions in relation to the establishment of His kingdom on earth, as predicted by the ancient Prophets.

But I call your attention to another fact. Not only have we the predictions of these ancient Prophets, with a limitation in relation to the time when that kingdom was to be set up, and the preaching of John the Baptist, and of Christ and the twelve Apostles, and the seventy Disciples, that the time "*is now at hand*"—that the "*time is fulfilled;*" but

we have an instruction, on the part of Christ, to these twelve Apostles in relation to praying for the coming or establishment of that kingdom. He teaches in the prayer familiarly known as "The Lord's Prayer," how they were to pray for this boon: "*Thy kingdom come*, thy will be done on earth as it is in heaven," &c. There, then, we have in addition to these predictions and this preaching, the praying of the Apostles of Christ for the establishment, or setting up, of that kingdom.

With these predictions and this preaching, the people must certainly have begun to think that the time had actually arrived when Christ was about to establish his government in this world; and we may conclude, therefore, that he immediately commenced arrangements for the accomplishment of this great object.

Let us turn to Matthew xvi. 13–19, where we shall find a record of important transactions in relation to the kingdom: "When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the son of man, am? And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He said unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter,

and upon this rock I will build my church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." You will notice, my friends, that there are here two inquiries made by Christ. First, in relation to who others said he, the son of man, was. He had given them a commission, in fulfilment of which they had gone to preach among the children of Israel; and, having now returned, Christ said to them, you have been preaching among these people, and will you tell me what they say about me? The answer was: "Some say thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." At this time John the Baptist was dead; Elias, also, was dead; but the people supposed they had been raised from the dead. After these answers were given, Christ said: "But whom say ye that I am?" To which Peter replied: "Thou art the Christ, the Son of the living God."

I want your attention to this remarkably emphatic language in which Peter makes this confession. The word "Christ," signifies *anointed*. There had been many persons among the Jews who were *christs*, or *anointed* persons. All their kings, and all their priests, were inducted into their office by an *anointing*. But there were none of these entitled to be called, "THE Christ." There were many persons who were called "sons of God." In one

sense we are all sons of God; for he is "the Father of the spirits of all flesh." There is another sense in which many are sons of God—namely, by adoption into his family. Adam is also called a son of God; because he was directly created by Him. None of these, however, could be called "THE Son of God." But here is a personage that is called "THE Christ, THE Son"—not of one of the gods of the heathens—but "of THE *living* God. I shall have occasion to refer again to this confession of Peter.

Christ acknowledged that Peter, in this confession asserted the truth—that it was not suggested to him by flesh and blood, but by his Father; and pronounced this blessing upon him: "And I say also unto thee, that thou art Peter, and upon this rock I will *build my church;* and the gates of hell shall not prevail against it." Here the church is compared to a building; and in the next verse, this building is called *the kingdom*. "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven." Here you will notice that the term "church," and the phrase "kingdom of heaven," are synonymous. The meaning of the passage is, that the church was to be built upon the confession of Peter, and that "*the keys*" were to be committed to him. For what purpose? Why, that he might *loose* and *bind* on earth, in pursuance of the power vested in him by Jesus Christ.

What is meant by *binding* and *loosing*? Obliga-

tions had been BOUND upon them by previous embassadors of God. From these obligations Peter was to "LOOSE" them, while he was authorized also to BIND new obligations upon them. But this he was to do only after the ascension and coronation of Christ. This is the idea conveyed by this passage. It is, in other words, that Peter was commissioned to act in behalf of the great "King of kings" himself—authorized to perform the important duties of loosing men from, and binding upon them, such legal obligations as the King would ratify in heaven.

It would seem as though this was granting too much power to a human being, and that it would be more proper that the King himself should retain this prerogative. But as he was to return to heaven before he entered upon his reign he could not do this personally, and as Peter was the first, indeed, the only one of the College of Apostles, who replied to the inquiry of Christ, he gave him the charge, as detailed in the passage which I have read.

Human beings are inclined to be ambitious and to aspire to important places. It was so in these ancient days; it is so now. We find men seeking preferment, with great zeal, in every department of life; and the unsuccessful aspirants are invariably chagrined and discontented. It is so, at least, in most instances. Peter was singled out by Christ from among the twelve Apostles and invested with great power. The others seem to have felt some little dissatisfaction at his being made superior to them, and, doubtless, they debated the matter in

their own minds and conversed together on the subject. They had some doubts whether or not Christ intended by this act to give Peter superiority over them. Hence they came to Jesus, as we read in Matthew xviii. 1, and said: "Who is the *greatest* in the Kingdom of heaven?" As much as to say, do you mean to put Peter over all of us? He took a little child and placed him in their midst, and taught them a lesson of humility, saying: "Whosoever, therefore, shall humble himself as this little child, the same shall be greatest in the Kingdom of God." He taught them that they should not be aspiring for important places, and having done so, he said to ALL the Disciples, in verse 18th: "Whatsoever YE shall bind on earth shall be bound in heaven; and whatsoever YE shall loose on earth, shall be loosed in heaven."

Precisely the same power, then, that was conferred upon Peter is now conferred upon all the others with the single exception, that it was first conferred upon Peter, which would, if you please, make him the *chairman of the committee*. That is precisely all that it meant. The whole Apostolic College are invested with power—(but Peter is President of that College.) They are the "*cabinet*" of the King of kings and Lord of lords. As President Pierce has his cabinet, so has the great King of kings. But still, notwithstanding this most beautiful and impressive illustration which he gave them of that humility which was to be the source of greatness in the Kingdom of heaven, they are still inquiring in

reference to preferment. This is natural to men who are all frail, fallible human beings. There are men now-a-days, equally ambitious in relation to the Kingdom which they suppose will be set up in the future. We have, therefore, another inquiry coming from the Apostle Peter. In Matthew xix. 27, 28, we read: "Then answered Peter and said unto him, Behold, we have forsaken all and followed thee; what shall we have therefore? And Jesus said unto them, verily I say unto you, that ye which have followed me in the regeneration, *when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*"

That is precisely a confirmation of the promise which he made previously. It is but a reiteration of the fact that he was investing them with power and authority to act upon earth in his behalf. But this last quotation is also recorded by Luke, and I will read the passage as it is translated by Doctor George Campbell. I read from this, because there is an idea in the common version that is not expressed in the original. The passage occurs in Luke xxii. 28, 29: "Ye are they who have continued with me in my trials, and I grant unto you to *eat and to drink at my table in my Kingdom*, (FORASMUCH AS MY FATHER HATH GRANTED ME A KINGDOM) and to sit on thrones judging the twelve tribes of Israel." This is a record of the same testimony in relation to the position in which Christ placed his twelve Apostles. There is an expression

in it upon which I deem it necessary to make some comments. "I grant unto you to eat and to drink at my table in my Kingdom." I am not prepared to affirm whether this is intended to be literal or not, but it is presumed that the language here was intended to be figurative. "I grant to you to occupy the nearest place to me." Now, if there is a man in President Pierce's cabinet, with whom he desired most frequently to confer, it is reasonable to suppose that he would be anxious to have him near him. I feel satisfied that this is the import of this language, and is, I conclude, what it implies.

We have now the prediction of the ancient Prophets, the preaching of John the Baptist, and of Christ, and the twelve Apostles, and the seventy Disciples; and we have, also, the preparatory arrangements of Christ in relation to the establishment of his Kingdom in this world.

And the next question now is, with regard to the *limitations.* It is true, that we have read a passage to show that "the time is fulfilled," and that "the Kingdom of heaven is at hand;" but we understand by these, that they were then living in the times when these predictions should be consummated. We, therefore, go further and look for specific information in relation to the *precise time* of the fulfilment of these predictions.

In Mark ix. 1, we read: "Verily I say unto you, that there be some of them that stand here *which shall not taste of death till they have seen the Kingdom of God come with power.*" Here, then, is the

limitation, and now a question arises with regard to the import of the phrase "*with power.*" There are but two ideas that can be associated with it, either that the Kingdom was to come in a powerful manner, or that it was to come *accompanied* with power. We use the preposition *with* in both these senses. I think it is used in the latter sense, that the Kingdom was to come at the *same time* WITH power. I think so, because there are promises by Christ in relation to the conferring of POWER upon the Apostles, that they might the more effectually fulfil their mission in connection with this Kingdom. In Luke xxiv. 48, 49, we read: "And ye are witnesses of these things; and behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endowed with POWER from on high. Again, in Acts i. 15, we read: "But ye shall receive POWER after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth." I think that Christ intends, in using the phrase "with power," to convey the idea of his conferring power upon the Apostles, thereby indicating that the reign of God was to commence upon earth at the *same time* that they received this power. This is in accordance with our views of the dispensation of power in worldly matters.

Suppose that America, or, rather, the United States, should get into a war with some foreign power by favoring the exertions of some of its de-

pendencies to throw off the yoke and become annexed to our Union, it would, of course, be necessary to send an emissary to the scene to superintend matters. If, in the meantime, the war should terminate favorably to this government, and the management of affairs in the new territory were to fall into the hands of the representative of this country, he should necessarily receive his credentials as a Governor, before assuming the authority to govern. But as soon as the credentials are received he begins to exercise his authority. It is precisely so with the Apostles. They do not begin to exercise their authority before receiving their credentials. The instructions given to them by Christ to tarry in Jerusalem until they should receive power from on high, shows that they were not duly accredited before that time, and that he was opposed to their entering upon this great mission without full power. It would have been unwise to confer such extraordinary power upon those men without investing them with those supernatural graces for which they were to tarry in Jerusalem. Peter evidently was not devoid of those frailties which belong to humanity, for we find that in the interim he denied his Lord. He was naturally a timid sort of a man, and was so frightened when a damsel said, "Thou, also, art one of his disciples," that with violent language he denied that he knew him.

But to prevent any difficulty from a precipitate exercise of power, the Lord said to them, wait until the power comes from on high. I am going

to give you all the power that will make you infallible in reference to my administration. And when you receive the power you will then receive the authority to commence my administration in this world.

I will merely remark in conclusion, that I shall, in my next speech, proceed to the examination of testimony in relation to the coronation of the King. We have now arrived at a very important point in our investigation. We have come down until we find the predictions of the Prophets are about to be fulfilled. We have the preaching of the twelve Apostles and the seventy Disciples in regard to the setting up of this Kingdom, as also the preparatory arrangements and the *limit* beyond which time shall not progress until these predictions are verified.

[*Time expired.*]

MR. MAGRUDER'S FIRST REPLY.

Mr. President and Fellow-Citizens:

I stand before you now, as at the beginning, to respond to the great inquiry which is yet before us—"*What is truth?*" If I know myself, my desire is now, as it has been all along, that the truth may triumph, and therefore I join issue with my friend upon the proposition which is now presented for discussion.

I have sat here and listened with great attention to the speech which the gentleman has delivered

before you, with a sincere purpose to discern, if I could, the truth and force of his arguments, and if convinced by them, to submit to that power which I recognize as the highest upon earth—the Word of God. I have entered upon this investigation with no such preconceptions; no such exalted confidence in my own finite intellect, as to suppose that I might not be wholly mistaken with respect to the views I have taken of the subject under consideration.

I have too many evidences of the fact, that we nave derived a fallible and infirm judgment and intellect from our Creator, and that our conclusions are far from being infallible upon any subject which may be submitted for investigation, to esteem my judgment as conclusive, particularly in regard to subjects of a Divine character. I claim no exemption, then, from that fallibility which belongs to us all—from that infirmity of mind which will often lead us into mistakes, and unfortunately induce us to accept as true that which may turn out to be false. And therefore it is, that I sat here, and stand here now as an inquirer for truth, willing to lay upon its altar my convictions, however firmly entertained, if I can be satisfied that they are not well founded. I am not only willing, but resolved, to surrender every item of the faith and hope that has been received under the influence of my own convictions, in regard to the Kingdom of God, if by the arguments upon this proposition, I can get into the possession of the priceless gem of Divine truth; if indeed I have it not. Nor have I any such confidence in myself,

as that I would not willingly resign and change every opinion which I entertain upon this subject, if I could be assured I was getting nearer to the truth. Total freedom from change implies total freedom from error, and that is the prerogative of Omniscience alone; therefore it is that I have sat patiently and listened with a willing ear to what has been presented before you. And I can truly say, that I am rejoiced that the gentleman who is my opponent in this question, has invited us in such plain terms to the investigation of the word of God, as it relates to the great subject before us. I am happy to see that he has put this inquiry upon that platform—that he has confined the investigation to what is written in this sacred Book. If this investigation is conducted in that earnest desire for truth which seems to animate each party in this discussion, it cannot be but that *truth* will be the result, and that this will be so clear and plain as to convince all, except, perhaps, some heated partisans, who, in defiance of all argument, pertinaciously adhere to their peculiar opinions. There is little doubt, I hope, that those who are sincere, deliberate and attentive, and who are willing to sacrifice their prejudices for the sake of truth, will come to a better understanding of the whole subject of the Kingdom of God than they had before this investigation was embarked in.

In much of what the gentleman has just said I heartily agree. I agree with him, that when man transgressed the law in the Garden of Eden, he

withdrew himself from the government of his Creator and put himself under the government of his worst enemy. I agree with him, that although at a subsequent period in man's history, God established a government upon earth—that government was not a permanent one—that it comprehended but one people—descendants of one man. I agree with him that God will establish his government upon the earth, not only to prevail over one people, but over the whole earth. I can exchange felicitations with him, that there is such an era as this ahead of us—that there is such a prospect before our race. The issue here involved is, that concerning the Kingdom of God upon earth, and whether that Kingdom has already been established among men, or remains to be established in the future. We are both believers of the doctrine of a Kingdom which has been, or will be established, differing in reference to the period of its establishment. I maintain that the *Kingdom*, (as he calls it,) whose outlines have been shadowed forth, in part, by the gentleman in his last address, is not the Kingdom predicted by the ancient Prophets, or referred to in the preachings of John the Baptist, but that the Kingdom which God has promised is to be established upon the earth—is yet future. From the testimony thus far adduced, I am obliged to conclude that the time is not yet come for the establishment of that Kingdom among men.

I proceed, then, to consider the Scriptures which the gentleman has adduced in support of his proposition, that Christ, since his advent, has set up his

Kingdom, not a Church, but Kingdom, upon earth. That is the proposition which he affirms. While I cannot affirm that proposition, I do believe that Christ *will* set up his Kingdom in fulfilment of the predictions of the ancient Prophets, and the teaching of John the Baptist. So the great question to be decided between us first is, as *to the time* of its establishment. Since he has tendered that issue he seems to admit the proposition that the Kingdom is to be upon the earth, or as he says, "*in this world.*" He saves me the trouble, therefore, of proving what I can easily do, that the Kingdom is to be established among men. It is conceded, then, that the Kingdom, when established, shall be upon the earth.

What are the passages in Scripture to which he has referred to show that this Kingdom has already been established, and that this King is now reigning? One of the first things that would seem necessaliry to follow from my friend's proposition would be, that if the King was reigning, since his Kingdom is "in this world," he would be here where that Kingdom is. We turn to the chapter from which he has quoted. Isaiah ii. 2: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and above the hills, and *all nations shall flow into it.*" The gentleman quotes this passage in support of his proposition that the Kingdom of God was to be established. If he introduced it for this purpose, there is no controversy between us upon

that point, for the reason, that I do not demur to that proposition. I do not exactly apprehend from him whether he quoted this passage to show that the Kingdom *was to be* established. If so, there is no issue between us in that regard. The next passage which he quoted was from Daniel. By this he endeavored to prove that the Kingdom had been already set up. I remember the gentleman remarked, after calling your attention to the subject of the Roman empire being the fourth government, that this Kingdom was to be set up in the days of the Roman empire; and that, therefore, since that empire has passed away, the Kingdom must have been established. Let us see if this be so. We find in the 44th verse, 2d chapter of Daniel: "And in the days of these kings." What kings has he reference to? In order to see, we must refer to the description of these kings. Were there any kings within the Roman empire? There was an *emperor* at the head of that empire; but has he succeeded in proving, by any historical testimony, that this empire was under the government of any king? Certainly not.

We all know the history of the Roman empire; we all know that at the period of our Lord's advent, and for several hundred years subsequently, the Cæsars possessed this empire, that they are *never* called *kings* in history, but the *emperors* of Rome; and, therefore, you perceive that it is affirmed that this King which the God of heaven was to set up, was not to be set up in the days of these emperors, but in the days of these kings. What kings? Why

these ten kings represented by the toes of this image. I will read the remainder of the 44th verse of Daniel: "In the days of these kings shall the God of heaven set up a Kingdom, which shall never be destroyed; and the Kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever." Now, what kings? The kings represented by the ten toes of the image. Here it will be necessary to advert to some well established historical facts. It is a fact, well known, that the Roman empire was *divided* into two divisions, which fact is represented to us by the two legs of the image. The gentleman read the dream of Nebuchadnezzar, from which it appeared, according to what he states, that the division of the Roman empire was represented by the legs of the image. It is well known that this division took place in the fourth century, say from three to four hundred years after Christ, and these legs represented in the figure the respective divisions of the eastern and western Roman empire, the metropolis of the former division being Constantinople, and that of the latter, Rome. Several divisions took place, but the final one occurred between two brothers, according to the account given by Gibbon in his history of the Decline and Fall of the Roman Empire, vol. 2, p. 82. He says: "Valentinian bestowed on his brother the rich præfecture of the East, from the lower Danube to the confines of Persia, while he reserved for his immediate government the warlike præfectures of Illyricum, Italy and

Gaul, from the extremity of Greece to the Caledonian rampart, and from the rampart of Caledonia to the foot of Mount Atlas. The provincial administration remained on its former basis, but a double supply of generals and magistrates was required for two councils and two courts. The division was made with a just regard to their peculiar merit and situation, and seven masters-general were soon created, either of the cavalry or infantry. When this important business had been amicably transacted, Valentinian and Valens embraced for the last time. The emperor of the West established his temporary residence at Milan, and the emperor of the East returned to Constantinople to assume the dominion of fifty provinces, of whose language he was totally ignorant." Now when did that take place? The division of the Roman empire into two parts, corresponding to the two iron legs which Nebuchadnezzar saw in the dream, occurred nearly four hundred years after the death of Christ, as Gibbon states. You perceive that this division of the Roman empire is shadowed forth by these two legs. Out of these there were to proceed ten toes, and thus the Roman empire was to be ultimately divided into *ten* kingdoms in order to maintain the harmony of the image. It is affirmed that in the days of these ten kings (or kingdoms,) "shall the *God of heaven* set up a *Kingdom.*" Now, do you not perceive that he has the Kingdom set up even *before* the division of the Roman empire into legs, while the prophecy declares it shall be set up in the days of the ten toes or kingdoms which

are to *succeed* the legs. What is historically true—what is the present state of affairs in regard to the territory once occupied by the Roman empire? If I am right, it is *impossible* that this Kingdom shall be set up until there shall be a division of this fourth, or Roman empire, into ten parts, represented by the ten toes. Now, then, are these in existence yet, or, have they been destroyed? The gentleman says the Roman empire has passed away; but you perceive the error in his premises. The prophecy does not declare that it shall be set up in the days of the Roman empire, but that it shall be set up in the days of the ten kings which are to be the successors of this empire. Where are these divisions now? Gibbon gave you a divison of the Roman empire, and all the kingdoms that compose it are now represented by ten kingdoms in modern Europe. One of these is France, at present an empire, but previously a republican government, and but a short time anterior to that, a kingdom. If I had time I should be able to show that when the whole world was hailing the French Republic, under Lamartine and others, with joy and praying for its permanence, those well informed in the Scriptures said that this would not last, for it was contrary to the word of God that it should; and upon the same testimony we might declare, without any fear of incurring, to any serious extent, the charge of superstition or fanaticism, that it is altogether possible that we shall behold in our own day the present French empire superseded, and the country reduced to its prophetic condition

of a *monarchy*. I was about, however, to give the ten kingdoms which represent in modern Europe, the sub-divisions of the Roman empire. They are France, Belgium, Spain, Portugal, Hungary, Greece, Bavaria, Lombardy, Sardinia and Naples.

Take Gibbon's description of the Roman empire after its division, and then look at these kingdoms, and you will find them occupying precisely the territory which he points out as the remainder of that mighty empire, which the image, in its fourth part, represented—that is, the country comprised between the Danube, the Rhine and the Mediterranean. Russia, Prussia and Austria, are not included, because they are without these boundaries. So England and Egypt are excluded, for they are not continental. So that this Kingdom of God cannot be set up before the existence of ten kingdoms within the limits above prescribed. This will be the point upon which, I apprehend, the battle is to be fought here. The issue is almost wholly comprised in the 44th verse of the 2d chapter of Daniel, which has been just quoted.

Now, the gentleman says that this is the Church which was instituted by Christ since his advent into the world, in fulfilment of the predictions of the Prophets, and the preachings of John the Baptist. If that is so, it must break to pieces all other kingdoms, and stand forever. It has been standing, according to his hypothesis, for eighteen centuries, and thus far has not broken a single kingdom to pieces! If, in the space of eighteen hundred years,

it has not subjected a single empire, or even conquered a single city, pray tell me how many more years it will take to subjugate the whole world? What is the meaning of this language, "It shall consume and break in pieces all other kingdoms?" How do you break kingdoms in pieces? Is it by preaching? No. Does it not require the employment of force to break them to pieces? I cannot see how the phrase can be made applicable in any other sense. Where is there a Christian kingdom upon the face of the earth in the present day? Where is there a Christian king? I know there is one who terms himself Most Christian Majesty, but what have been and are the characteristics of that administration, as well as of all previous administrations distinguished by that title, and how little it is deserved, I shall not stop here to consider? But I must hasten on. I shall have occasion to return to this passage subsequently.

The gentleman quotes the 7th chapter of Daniel in support of his argument, and with commendable caution desists in the reading of the passage at a point beyond which he could not with safety venture. If he had proceeded a little farther, he would have seen that the position which he has assumed is inconsistent with the Bible text upon the subject at issue. I shall now read from the 7th chapter of Daniel, 9th and 10th verses: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool, his throne was

like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened." What an imposing introduction to the establishment of that Kingdom, which God says, when established, shall break in pieces and consume all kingdoms, and stand forever!

I will proceed farther in this chapter: "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain and his body destroyed and given to the burning flame. As concerning the rest of beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a Kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed." Will you open the New Testament and read to me any counterpart of these passages, in which there is anything affirmed in relation to the personal history of Christ corresponding to, or confirmatory of, the incidents here recorded in connection with his Kingdom? Has this Kingdom come which shall have attached to it all glory and power, as described in

the prophecy? Can you affirm this without contradicting all the facts to which Scripture testifies? If not, it is impossible that it has yet met its fulfilment. "His dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed." Is this the character of any kingdom now established? If so, the prophecies have misled us in regard to the circumstances of its inception and progress. But I go on a little further. He has himself tendered the issue that the time for the setting up of the Kingdom of God is before us, and that is the point which I desire to follow up I come to the New Testament; and what has he given us from that? He read the 2d verse of the 3d chapter of Matthew which gives an account of the preaching of John the Baptist, "Saying, repent ye, for the Kingdom of heaven is *at hand*." Suppose I admit it, does it prove the proposition before us? A thing may be said to be *at hand* which may never actually come. Some circumstance might happen to prevent the consummation. Suppose a messenger should arrive at this moment in our presence and say, the President of the United States is *at hand*, would it prove that of necessity the President would get here? Might not something intervene to prevent his coming? Yes, he might receive a message from Washington when within a few miles of this locality, which would induce him to retrace his steps, and thus prevent his ever getting here. Therefore, if I admit the gentleman's proposition, that the Scriptures declare "the Kingdom of heaven is *at hand*,"

it would not prove that it has already come. Now, I admit that the Scriptures teach that the Kingdom was at hand at that time; but, the question is, was it established? What is meant by this phrase "at hand?" You all know that John the Baptist was the messenger of the Messiah to make known his approach. He was sent before the Lord to prepare the way for him. 3d chapter of Matthew, 3d verse: "For this is he that was spoken of by the Prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Again, we read in 7th verse: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come!" Then, here was the messenger John. If you turn to other passages, referring to his preaching among the Jews, we find him exhorting them in relation to the Kingdom that was to come. He told the soldiers who asked him what they should do to be saved, "Do violence to no man, neither accuse any falsely, and be content with your wages." There was a practical reformation—being the preparation of the people for this promised King, whose advent he announced as being at hand. I will now refer you to the 2d chapter of Matthew, 1st and 2d verses: "Now, when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold there came wise men from the East to Jerusalem, saying, where is he that is born King of the Jews: for we have seen his star in the East and are come

to worship him?" Again, in 6th verse: "And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor *that shall rule my people Israel*."

Christ, then, came as the promised King to Israel; but mark, I pray you, this significant fact in regard to him: "He came to his own; but his own received him not." He came as the promised King to that people; as the Son of God, the Son of Abraham, the Son of David; he came to establish his Kingdom. Over whom was that Kingdom to prevail? Over the Jews; but, unfortunately for themselves, his subjects rejected him. They would not have this man to reign over them; and the consequence was that the Kingdom was not set up in those days, because the people would not receive their King. If they had received Christ, what would have been the consequence? Why, then the Kingdom would have been established. We find that he sent a messenger before him to prepare the people for his reception. If they had been prepared to receive him, do you think he would not have fulfilled what was foretold? Certainly he would. But did they hearken to the proclamation? Were they prepared for his reception? If they had hearkened to John, and prepared themselves as he directed, they would have received him with welcome, and he would have sat upon his throne then and reigned over them. There is a statement which cuts up by the roots all these arguments about the Kingdom being at hand, and about

the Kingdom having already come. The King came, and he came to his own land, as we shall be able to show, but failed, however, to establish that Kingdom, in reference to which John had preached. You perceive that "Christ came, but they received him not." He came and invited the people to receive him as their monarch, and went through all the towns of Gallilee preaching the glad tidings of the Kingdom of God, having also sent his Apostles through Judea to make the same proclamation in regard to his mission that he had made himself, in order that the people might recive him as their King; but, as John says, they were a generation of vipers, and, therefore, not willing to receive him. He had, of necessity, to abandon the establishment of this Kingdom by force, as "he appeared not then in great power and glory." It was after he arose from the dead that he was proved to be the Son of God, at whose right hand he now sitteth. As he came a man of sorrows, in humble guise, and not as a great conqueror, appointed to be the military leader and deliverer of the nation, they rejected him; and what was the consequence? If there had been no mortal crime in his rejection, would the consequences have befallen the Jewish people which are known to have followed that act? If they *could not* have received and recognized him as their ruler, why, we might reasonably presume that no responsibility should rest upon them. But being duly informed beforehand, in reference to Christ's mission by their own Prophets, their rejection of him incurred the penalty

which they are now suffering in their long and wearisome dispersion throughout the earth and God's continued displeasure. Christ did not assume the rule, because the people were against him, and by consequence, they lost the benefits and advantages which they would have reaped had they received him in the character in which he came.

Let me now call your attention to an important fact which will probably sound strangely in your ears in reference to Christ's mission on earth. I will read from the 4th chapter of Luke, 16th and succeeding verses to 19th: "And he came to Nazareth where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book he found the place where it was written: The spirit of the Lord is upon me because he has anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." This is his own definition of his own mission. I will read on: "And he closed the book and he gave it again to the minister, and he sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them: *This day is this Scripture fulfilled in your ears.*" Indeed! is it true that this was the fulfilment of the

Scriptures—that Christ came at that time? That is fulfilled, as the gentleman has truly remarked. I admit that the prophecy was fulfilled upon the first appearance of our Lord in the world. How, and when did this Spirit of the Lord come upon him? and how was he rendered the anointed of the Lord? Why, at his baptism. When he went down into the waters of the Jordan, there came a voice from heaven, saying: "This is my beloved Son, in whom I am well pleased." Here, then, he was anointed as King of the children of Israel. "He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." This passage may be properly supposed to contain all that Christ was to accomplish in order to fulfil his mission upon earth. Now, it will scarcely be pretended that we find its entire fulfilment in the miracles which he wrought. He came to "preach deliverance to the captives." What captives? To the captives of the Jewish nation. Were they not in bondage to the Romans for years previous to his advent? And hence this feature in his mission. He also came, as it is written, to preach the acceptable year of the Lord, and if he had been received then, he would have set up his Kingdom as King of Israel. It is true that Zachariah and Nathaniel and a few others, waited for him in the temple, and sought to reconcile Israel to his claims as their King. But how small was the number who were thus disposed, in

comparison with the great body who refused to submit to his rule, and who even rose against him and put him to death. If we refer to the 21st chapter of Matthew, we shall find a great deal written upon this subject. In the 33d and succeeding verses, we read: "Hear another parable; there was a certain householder which planted a vineyard and hedged round about and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near he sent his servants to the husbandmen that they might receive the fruits of it. And the husbandmen took his servants and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them likewise. But last of all he sent unto them his son, saying, they will reverence my son. But when the husbandmen saw the son, they said among themselves, this is the heir, come let us kill him, and let us seize on his inheritance. And they caught him and cast him out of the vineyard, and slew him. When the Lord, therefore, of the vineyard cometh, what will he do unto those husbandmen? They say unto him, he will miserably *destroy* those *wicked* men and will let out his vineyard unto other husbandmen which shall render him the fruits in their season." Was not that conclusive evidence of the fact that he was here prepared to enter upon the duty that was before him as King of Israel? But he was rejected. I will read again from the 22d chapter of Matthew, 3d and 4th verses, commencing

with the 2d: "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call *them that were bidden* (the Jews) to the wedding; and they would not come. Again he sent forth other servants, saying, tell them which are bidden, behold I have prepared my dinner, my oxen and my fatlings are killed, *and all things are ready;* come unto the marriage. But they made light of it and went their ways—one to his farm," &c. &c. Now Christ affirmed *that all things were then ready*, but *they* rejected his invitation, and the consequence was that he sent out his servants into the highways and by-ways, and ordered them to bring with them as many as they found, (the Gentiles,) because those who were invited refused to come to the feast. This is a clear proof that the Kingdom was never set up. If, when all things were ready, the guests had come to the Gospel feast, why the Kingdom would have been established; but because they did not come, and because they rejected him, God did not then establish his Kingdom, having, however, resolved that Jesus shall come and do so at a future time under other and more favorable circumstances.

[*Time expired.*]

MR. ORVIS' SECOND SPEECH.

Mr. President and Gentlemen:

I am gratified that we are progressing, this morning, in such regular order. There is no considera-

tion more satisfactory, in regard to matters of controversy, than that the question at issue should be kept constantly in view, and the subject discussed in a methodical manner.

My friend has endeavored to break the chain of arguments which I commenced forging in my first speech, and flatters himself that he has succeeded. Well, I will, for the present, leave him to enjoy all the gratification that he can derive from such a conviction. I intend to answer all his objections, many of which, I admit, are worthy of attention. I am determined that he shall not go beyond me in his disposition to be kind and fair in this investigation, and in his desire for the development of truth. I feel that I prize truth as much as any body. The discovery of that "priceless gem," in relation to the present issue, is my sole object; and if I succeed in accomplishing that, I shall realize all that I sought in undertaking the task.

I had advanced so far in my arguments as to adduce predictions in regard to the establishment of the Kingdom—one of which referred to a period of time when it was to be established. In regard to this I will make some other remarks by-and-by. I have also adduced the testimony of John the Baptist, of the twelve Apostles, and the seventy Disciples; all of whose testimony has been admitted by my friend.

I have also embraced in my investigations a notice of certain preliminary arrangements, that were made by Christ and his Apostles, preparatory to the setting

up of this Kingdom. I had come down to a period, after he was rejected by his people, when he said to his Disciples: "There be some of them that stand here who shall not taste of death till they have seen the Kingdom of God come with power." I have inquired into the meaning of the phrase, "*with power*," and have found that it relates to the giving to these twelve Apostles the credentials of their authority, to act in Christ's behalf on earth, while he took his seat at the right hand of the Majesty in the heavens.

We find that the promise which he made to his Apostles before his death, as recorded in Mark, he repeated after his resurrection, as we read in the last chapter of Luke, to wit: that they were to be "endowed with power from on high;" to receive which he ordered them to TARRY at Jerusalem. He was anxious that they should wait to receive this power before undertaking to act in his behalf.

I will remark here, that there is some little incongruity in our common version, in the idea of a Kingdom *coming* as it is expressed in some passages. If we render the word which is translated "kingdom," "reign"—and it is frequently so rendered—we will have it, that the "*Reign of Heaven*" is to *come*, which is perfectly intelligible. In order to render this matter plain, I deemed it necessary to make this explanation of the phrase, "The Kingdom of God shall *come*."

We are now to inquire in relation to the coronation of this King; for this is the point to which I had

arrived when I sat down. I did not prove that the Kingdom was set up. I had adduced testimony to show that such a Kingdom was about being set up. I am, therefore, now to proceed with the investigation of the circumstances connected with the coronation of the King.

I will now read from Isaiah ix. 6, 7: "For unto us a child is born, unto us a Son is given, and the GOVERNMENT shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his Government and Peace there shall be no end; upon the throne of David, and upon his Kingdom to order it, and to establish it with Judgment, and with Justice, from henceforth, even forever."

Here we have another prediction in relation to this Kingdom, in which the personage is pointed out, who is to occupy the position of Governor or King. I am not now going into a criticism in relation to the different kinds of rulers, such as Emperor, King, and Governor. I may have occasion to advert to what my friend has said on this point, by-and-by. At present we have it affirmed, in reference to a child that was to be born, that he would have the GOVERNMENT upon his shoulders. That child was Jesus, born in Bethlehem of Judea, raised to the humble occupation of a carpenter, and baptized by John in Jordan, at the age of thirty years. This was the personage upon whose shoulders was to rest this Government, spoken of by Isaiah.

Before I proceed any farther in relation to this matter, permit me to call your attention to one of the beautiful Psalms of David, in regard to the coronation of this King. We read in Psalms xxiv. beginning with verse 7: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the KING OF GLORY shall come in. Who is this King of glory? The Lord, strong and mighty; the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? THE LORD OF HOSTS, HE IS THE KING OF GLORY."

I cannot pass from this passage without presenting a paraphrase of this beautiful conception of David, which is found in one of our familiar hymns:

"Our Lord is risen from the dead,
Our Jesus is gone up on high;
The powers of hell are captive led,
Dragg'd to the portals of the sky.

"There his triumphal chariot waits,
And angels chant the solemn lay—
Lift up your heads, you heavenly gates!
You everlasting doors give way!

"Loose all your bars of massy light,
And wide unfold the radiant scene;
He claims those mansions as his right—
Receive the King of glory in!

"*Who is the King of glory? Who?*
The Lord, who all his foes o'ercame;
The world, sin, and death, o'erthrew,
And Jesus is the conqueror's name.

"Lo! his triumphal chariot waits,
And angels chant the solemn lay;
Lift up your heads, you heavenly gates,
You everlasting doors give way!

"*Who is the King of glory? Who?*
The Lord of boundless might possess'd,
The King of saints and angels too,
Lord over all, forever blessed."

This is a description, my friends, by the Psalmist David, paraphrased by a modern poet, of the mighty King of glory, who was to be born into this world, whom David designates, "the Lord strong and mighty, the Lord mighty in battle;" and it is also a description of his coronation as King of kings and Lord of lords. What a magnificent conception this is!

But I shall proceed with my arguments in relation to the Kingdom. Jesus Christ, having made all the preparatory arrangements with the Disciples, was about to return to the Father. But seeing that he was yet to establish his Kingdom—that Kingdom which was to be an everlasting one—he met with his Disciples after his resurrection on a mountain near the city of Jerusalem, and conversed with them in relation to this Kingdom. While standing there, and conversing with them, he suddenly began to rise up from their midst; and as he went up higher and still higher, and they gazed intently after him, a bright cloud received him out of their sight. That cloud, doubtless, was that convoy of angels who came to escort him up on high, and conduct him to

the Palace Royal of the universe, and seat him upon the Royal Throne.

Very soon after these important transactions had taken place, the Apostles received the "POWER FROM ON HIGH," the record of which circumstance is contained in the 2d chapter of the Acts of the Apostles, wherein also a record of the transactions of these Ministers of Christ on earth is given.

In this chapter we find that Peter, in the presence of a large assemblage of people from different nations, arose, and after disavowing certain imputations that had been cast upon them by a portion of the audience, proceeded to argue this subject of the Kingdom and Christ's sovereignty.

You will please notice the peculiarity of these circumstances. The Apostle Peter stands up in the midst of a vast concourse of people of all nations, who were astonished at the manifestations there visible. They had seen those "cloven tongues like as of fire," sitting upon each of these men; and they had heard them speaking to all present in their own native tongues—in fact, speaking in all the languages of the world. There were among that assemblage, "Jews—devout men from every nation under heaven," who at that time were dwelling in Jerusalem.

Peter proceeds to explain all they had seen. And why does HE proceed to do this rather than any other Apostle. Because power was first conferred upon him, and he was now President of the Apostolic College. But when he arose to speak, we are

told that the other eleven stood up with him, as much as to say: We endorse what Peter says; he is our mouth-piece.

Peter stands up to explain these transactions, and the first thing he said was to call their attention to the fact that Christ had lived among them—that he had wrought many miracles among them, and that they had crucified him. He then announced that these wonderful manifestations were the result of his coronation, and these displays were confirmatory of the fact that he was at that time invested with all authority, both in heaven and upon earth; and power has come upon us, the reign of heaven has begun, the keys are in our hands.

Let me now read to you from the concluding portion of this speech of Peter, (Acts ii. 31–36): "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, the LORD said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

I now propose to read a comment upon this por-

tion of Scripture, by a gentleman who has made the Scriptures his study for several years. I know he claims to be so conversant with them, that he assumes to be as well posted upon all the "*leading events of the future* as he is of the past." The authority of a man setting up such pretensions as these, upon this passage of Peter's address, will, I am sure, receive due credit—more especially from my friend on the other side, who does not question these pretensions. I will now read from a book entitled, "Elpis Israel," written by Dr. Thomas. On page 170, he says:

"He first recalled to their recollection, certain notable things concerning Jesus. That the wonders he performed by the power of God evidently showed that God approved him; that *they* had been guilty of his death in clamoring for his crucifixion; but that all this was pre-determined of God; that God had 'loosed him from the pains of death' by raising him from the dead. He then proceeded to show by their prophets, that the things which had thus happened to Jesus, were verifications of certain predictions. He adduced the testimony of David; that the Christ was to be 'raised up to *sit upon David's throne*,' and consequently, must previously suffer death; and that after he was resurrected he was to ascend to the right hand of God. He then concluded by saying, 'let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and KING ANOINTED,' (Κριστος.")

The only difference is in the translation of the word "*Χριστος*." Instead of translating it Christ, as in the common version, Dr. Thomas renders it "KING ANOINTED."

Here, then, we have an account of the coronation of Jesus, which is an explicit acknowledgment of

the fact that he *has been* coronated—that he has been made to be a King—that he is a King by being ANOINTED—not merely that he is King *prospectively*, but that he is ACTUALLY THE ANOINTED KING. Well, then, if this be true, we must infer that he had then been made to possess authority as a King. If he has no *authority*, of course he does not possess kingly prerogatives. When Louis Phillippe had to abscond from his realms, he was no longer king; and he, therefore, ceased to possess kingly powers. Consequently, if I do not show that Jesus was invested with power and authority when he was made King, I shall fail to establish my proposition.

In Philipians ii. 9–11, where the Apostle is speaking of the pre-existent glory of Jesus of Nazareth, and his voluntary humiliation, he says: "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Our proposition affirms that Jesus Christ has set up his Kingdom *in this world.* I did not agree to prove that his Government was to extend to the whole Universe. But my proofs are more comprehensive than my proposition; for I prove that he is King, not only of this world, but of the heavens also; that he is seated at the right hand of God,

and made to be a universal Lord and the very King of kings. And I have shown that in consequence of this coronation, it is now the DUTY of all to submit to his government; that in consequence of this, "every knee SHOULD BOW, of things in heaven, and things in earth, and things under the earth; and that every tongue SHOULD CONFESS that Jesus Christ is LORD"—is *Ruler*—is MONARCH—is KING.

We will now show that he actually was invested with some power and authority. Let us read again. In Acts x. 36, we find a speech delivered by the Apostle Peter, in the presence of Cornelius, who had sent for him to tell him what he ought to do to be saved. We read in the speech referred to: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ—(HE IS LORD OF ALL.")

The "ALL" here, I apprehend, means ALL, with one exception, and that is the *Father* himself; for Paul himself says: "But when he saith ALL things are put under him, it is manifest that he is *excepted* which did put all things under him."

I read again from Rom. x. 12: "For there is no difference between Jew and Greek; for the *same* LORD OVER ALL is rich unto all that call upon him." The phrase, "LORD OVER ALL," here, is very explicit; because he is speaking of the two great divisions of men known as Jews and Greeks, or Gentiles; and it is in reference to this that he makes the affirmation that Jesus is "LORD OVER ALL."

[*Time expired.*]

MR. MAGRUDER'S SECOND REPLY.

Mr. President and Gentlemen:

I marvel that at so early a period of this investigation the gentleman should exhibit such extreme poverty of material, as to betake himself to Dr. Thomas and the hymn book. If I had not higher game before me than these, I certainly would not appear here to talk about Dr. Thomas and the hymn book, in a discussion of such imposing themes as are presented to us in the Scriptures of the living God. I, at least, shall not thus trespass upon your time and patience. It is for the gentleman to conduct his investigation in any way which he may deem proper. At all events, in the present state of affairs, I cannot turn aside to notice these quotations from Dr. Thomas and the hymn book. A far more important issue is before me; and to that shall my attention be given.

I did not finish noticing, in my last address, some objections which the gentleman advanced, and some on which he seemed to pride himself as being very strong. One of these was contained in the 19th chapter of Matthew: "When the Son of man shall sit in the throne of his glory, ye (his Apostles) also shall sit upon twelve thrones, judging the twelve tribes of Israel." This, he says, has already been fulfilled. These twelve Apostles, described in Scripture as illiterate, obscure, friendless fishermen, are represented by him as being, at that very time, sit-

ting upon thrones, ruling over the twelve tribes of Israel! Well, if you can believe that, with what you know of the history and life of the Apostles, I do not think you need scruple as to believing any thing whatever, presented under the guise of Scriptural authority. Let me point out to the gentleman another historical fact, which stands out in *alto relievo* before him. He says, these Apostles were to exercise royal dominion over the children of Israel; and that they assumed their functions *on the day of Pentecost*. (Acts ii.) Now, the fact to which I allude is this: the twelve tribes of Israel were not present at Jerusalem on the day of Pentecost, and have not been in Jerusalem since. If the twelve Apostles were then reigning over them, I should like to know where they had found them? Does not every body know that there were but two tribes in the land of Israel when the Lord came there? Do they not know that *ten* of the twelve tribes were in dispersion, and remained so ever since. We read that "there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven," and that the hills of Judea were dotted over with the white tents of strangers and sojourners of their own nation, who were assembled together to celebrate their freedom from Egyptian bondage—their great national anniversary. I will read from the 2d chapter of the Acts of the Apostles some passages referring to this assemblage: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came

a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting," &c. &c. These were persons sojourning at Jerusalem, and gathered together from the various countries through which they had been dispersed. If the Apostles were then reigning upon thrones, why, the twelve tribes would have been there. But they were not. The gentleman must not only have to prostrate Scripture, but defy history too, before he can prove that the Apostles do now, or did ever, sit upon their thrones. Again: If this Kingdom is established, as the gentleman would have you believe, it is truly a strange Kingdom. Here is a King sitting at the right hand of God, his Father, in heaven, as we are told, and yet his Kingdom, subjects, &c., are all in a different planet. Hence we reverence him as a King to come. But the proposition that he is *now* reigning on earth, while none of those attributes, or circumstances, which the Prophets have foretold in connection with his reign exist, is to my mind absurd. The gentleman has tried here, in argument before you, to show that because Christ was anointed, he was crowned as King. I admit he was anointed with the Holy Spirit and with power; but I ask the gentleman to show how that is necessarily associated with reigning in the sense in which the Scriptures convey the idea. If he was then a King, he should have been in the exercise of royalty long before; for in the 4th chapter of Luke, which I have read to you, it was stated that he was *anointed* long before the day of Pentecost!

I have never heard the Scriptures treated with so little harmony and so much conflict, on any occasion before as upon this. Because he was anointed, he was necessarily obliged to be King immediately! Is that really so? He quotes the Scriptures to prove that Jesus was anointed as King of Israel; and then declares that unless he was King while here on earth, he apprehends he will never reign here. I am happy to be able to quiet the gentleman's apprehensions. I do not believe he will fail in his apprehension of seeing Christ here, by failing to prove his proposition. If so, he has failed already. But I presume that he has some better arguments than he has yet presented on this point.

I will now ask the gentleman to tell me how long was David anointed before he was king? According to his proposition, you cannot anoint a man king unless he is king *forthwith*. We shall see that David was anointed *fifteen years* before he was king. I refer you for proof to the 16th chapter, 13th verse, of the 1st book of Samuel: "Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward. So Samuel rose up and went to Ramah." This is an account of the anointing of David by Samuel. Let us turn to the 2d book of Samuel, 5th chapter, 3d verse: "So all the elders of Israel came to the king to Hebron, and king David made a league with them in Hebron before the Lord; and they anointed David king over Israel. David was thirty years old when he began

to reign, and he reigned forty years." Look at the chronology—1048 and 1063—before Christ, the dates of his anointment and coronation respectively, and take the difference between them, and you have left a period of fifteen years. So much for that. I believe I have shown satisfactorily, that even though the Lord was anointed, he was not King when on earth. The anointing of David may be taken as a type of that ceremony in respect to Christ; and in the former instance we find it performed long before the title of royalty is conferred. The gentleman has referred to the 1st verse in the 9th chapter of Mark: "And he said unto them, verily I say unto you, that there be some of them that stand here which shall not taste of death, till they have seen the Kingdom of God come with power." Now here the gentleman thinks no ingenuity, no logic, can disprove his assertion that, by this passage, his proposition of a Kingdom set up in the lifetime of Christ, is clearly established. I shall not attempt to disprove any statement the Bible contains—Heaven forbid! What I deny, however, is the gentleman's *inference* from these words; and when I show that this text is not in conflict with the plain proofs to the contrary already exhibited, I trust I shall be entitled to the gentleman's thanks for having harmonized the Scriptures for him.

Now, I admit if you take that statement by itself, it seems to be extremely favorable to the gentleman's views. It is a matter about which there can be no doubt, that by taking passages out of their proper

connection, you may make them sustain certain conclusions diametrically opposite to their true signification and meaning. The wise man, Solomon, said, "there is a way which seemeth to be right to the children of men, but the end thereof leads down to death."

But to the passage in question, (Mark ix. 1): "There be some standing here which shall not taste of death till they have seen the Kingdom of God come with power." Now instead of stopping here, let us read the three verses immediately following: "And after six days Jesus taketh with him Peter, and James and John, and leadeth them into an high mountain apart, and was transfigured before them; and his raiment became shining, exceeding white; so as no fuller on earth can white them; and there appeared unto them Elias, with Moses; and they were talking with Jesus."

Now, here, I apprehend, is the explanation of the first verse. It is the transfiguration scene in which Christ appears to his faithful followers Peter, James and John, in the glorified, majestic and supernatural form and manifestation in which he will be seen when he comes in the clouds of heaven, and in great glory and power to take possession of his Kingdom. To make this more apparent, however, we will avail ourselves of the testimony of an eye witness and one of the chief actors in the whole scene. We turn to the 2d Epistle of Peter i. 13–20. We read as follows: "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in

remembrance. Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, this is my beloved Son in whom I am well pleased. And this voice which came from heaven, we heard, when we were with him in the holy mount." There is a description of the scene; there is a fulfilment of the promise that "there be some standing here which shall not taste of death till they see the Son of man coming in his Kingdom." Peter speaks of it as the "coming and glory of his majesty;" and Mark says when they beheld him "his face shone as the sun, and his raiment was white as the light;" thus illustrating the resplendent form in which he will appear when he comes in power and great glory. If the gentleman takes the passages torn from their proper connection, he may have some foundation for his hypothesis; but when you take the statements of the Apostles Peter and Mark together, his hypothesis melts away before us, like snow beneath a summer's sun. This book can not contradict itself. If you will believe that Christ has set up his Kingdom already upon earth, why,

you must discard the greatest portion of what is here written upon that subject.

In support of his proposition that this Kingdom is established, and that the King has been coronated, as he says, he introduces the 24th Psalm. From it he reads the 7th and 8th verses: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle."

Now, I must be permitted to say that the gentleman's argument, that this passage proves the coronation of Christ when he ascended into heaven after his resurrection, is pure assumption, mere fiction. Besides it is not original. It is an old acquaintance of mine. I remember that I, too, used to be fascinated by the eloquence and beauty of Mr. Alexander Campbell's *coronation sermon*, based on this passage. That was, however, before I learned the more excellent way pointed out to us in the unerring word of truth, so that I may now say, "when I was a *child* I spoke *as a child*, but when I became *a man* I put away childish things." I have learned since then of a greater Teacher than Alexander Campbell, and have seen that what is a very fine theory with that gentleman is really like the *baseless fabric* of that dream, of which my friend spoke yesterday. But I will return to the 24th Psalm, from which the gentleman quoted, 7th and 8th verses: "Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors; and the King of glory shall come in.

Who is the King of glory? The Lord strong and mighty, the Lord *mighty in battle.*"

Now, will you tell us how many battles the Lord Jesus Christ has fought? How many armies has he headed? Where has he conquered in battle array? He did not look much like a warrior when he first came into the world. He preached in a strain by no means indicative of a career of conquest then, for he commanded his followers "Whosoever shall smite thee on thy right cheek, turn to him the other also." These are the words of the Lord Jesus, and they betray very little of that military ardor—success in conquest—which is glowingly depicted in the Psalm which has been read. The time for the victorious career of the Lord of hosts is not yet. If you have read the writings of the Prophets of the Old and New Testaments, you will have read enough to show you that Jesus is yet to appear as *the Lord of hosts*, mighty in battle; that he is to appear in the world as a minister of vengeance, when he is to subdue the pride of mortals and possess the Kingdoms of this world. Do you think this is to be accomplished until he comes in great power and glory? There are but two methods of reducing to submission a people who are in rebellion against their lawful rulers, and sovereign. These are persuasion and force. Now, the Gospel is a system of reconciliation and persuasion, which has been tried for eighteen hundred years, and so far in vain.

[*Time expired.*]

[An hour's recess was taken at this stage.]

MR. ORVIS' THIRD SPEECH.

Mr. President and Gentlemen Moderators:

I rise for the purpose of renewing the discussion; and shall, in the first place, "post up the account" so far; that is to say, I intend now to examine the points which my friend has presented up to this time. Before doing so, however, permit me to make one remark in relation to some rather *playful* allusions of my friend in his second speech.

He seems to think that I have left the Bible and turned my attention to "Doctor Thomas and the hymn book." It is true, I did refer to Dr. Thomas as authority which I thought he would not like to question. The hymn which I read, I did not read so much in the shape of proof as illustration. But, although he has repeatedly quoted poetry to us, I do not recollect that I have intimated that he had left the Bible and gone to the poets for authority. I presume none of the audience have understood me as leaving the Bible. No, I intend adhering to that, for it is the only source of evidence on which I rely. When I refer to anything else, it is only as collateral testimony, and merely for the purpose of showing the consistency of my arguments.

I will now call your attention to the 2d chapter of Daniel, in which is the prediction of the Kingdom that was to be set up. My friend has discovered that it was to be set up, not in the days of the kings of the Roman empire, but in the days of the

ten kingdoms of which he has spoken. He has told us that that empire was divided into too large divisions—the Eastern and the Western; and that these two divisions are represented by the "*legs*" of the image; and that the "*toes*" are the representatives of the *ten* kingdoms into which these divisions were *sub-divided*. Now, I presume the gentleman is perfectly posted up in the history of modern Europe; and if I make any statements in regard to these divisions that are not exactly correct, he is, I have no doubt, fully competent to correct me. It strikes me that his interpretation of the image renders it a kind of *monstrocity* instead of a symmetrically formed image; *for he has nine toes on one leg, while he has but one on the other!!* This is extremely incongruous. He attaches *nine* out of the *ten* toes to the *Western* division of the Roman empire, and but *one* to the *Eastern*. This interpretation is not founded upon truth; it cannot be correct.

But, then, there is another difficulty in the way. I believe it is unanimously conceded, by those who understand the ten toes of the image to represent ten kings or kingdoms, that the "*ten horns*" of the beast that was seen by Daniel represent the same divisions as the *ten toes*. To show that this statement is correct, I will read from the writings of Dr. Thomas. My friend speaks lightly of him as authority; but, nevertheless, I regard his authority as good upon this subject, knowing that he is well posted upon these particular points. Let us see what he says with reference to this matter. On

page 13, of the work entitled "*Anatolia*," we read: "These TEN HORNS, thus conditioned, with the brazen-clawed feet, represent the *same things* as the iron-clay FEET AND TOES OF THE IMAGE." Again, "The *horns of the dragon*, and the *toes of the image*, represent kingly powers, or thrones," &c. I think this will be satisfactory, at least until this testimony is set aside, as being inapplicable to the subject.

Now, what are the facts in relation to the ten horns of this beast that was seen by Daniel? We are informed that he "considered the horns, and behold, there came up among them another LITTLE HORN, before whom there were THREE of the first horns plucked up." (Daniel vii. 8.) When was it that the facts represented by this figure took place? My friend believes that it took place when the Roman empire was transformed, in its religious element, from Pagan to Papal, that the "*little horn*" represents the Papacy. And I affirm that this transformation commenced in the days of Constantine. Hence three of the ten horns were plucked up by the little horn between the commencement of the *third* and the close of the *sixth* century; or to advert to the symbol of "*toes*," *three* of these toes were lopped off before *any toes were formed;* for my friend has *ten toes* in existence, and then three of them plucked off *at least two hundred years before there were, according to his interpretation, any legs for the toes to be attached to!!* This will also alter, materially, the plan of distributing these kingdoms.

The number must necessarily fall short, if we adhere strictly to the figure, and make it the standard in relation to these sub-divisions. We should like, however, to see how my friend can reconcile these matters; and should he succeed in doing so, we must admit that he has capacities for reconciling contradictions that few can boast of. The audience will please keep watch of him, and see whether he disposes of these "*ten toes*" and "*ten horns*" satisfactorily.

His embarrassments seem to increase each day. He had but *two horns* to manage yesterday and the day before; but to day he has *ten*. He will, therefore, necessarily have five times as much trouble in disposing of them, as he has had; but, of course, it is not for me to complain of this.

He made some remarks with reference to the word "*King*," and the difference between the words *King* and *Emperor*, and *Kingdom* and *Empire*. I do not apprehend that any person in this audience would think that, so far as this argument is concerned, any material difference exists between these terms. I will read from John xix. 15, in which some explanation may be found upon this point. "But they cried out, away with him, away with him, crucify him. Pilate saith unto them, shall I crucify your *King*? The Chief Priest answered, we have no *King but Cæsar*. Here the title of "*King*" is given to Cæsar. Again, we read in Acts xvii. 7: "Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying

that there is *another King*, one Jesus." Here, again, the same title of "*King*" is applied to Cæsar. I mention these Scriptures only by way of compliment to my friend, not because his objection has any real force; for if, as he believes, the *toes* of the *Image* and the *horns* of the *Beast* represent the same thing, it is to be presumed, nay, it is manifest, since three of these horns were to be plucked up at an early period, that they do not represent kingdoms to be formed in the future.

I come now to the New Testament, for what he said in relation to the 7th of Daniel, has not, I conceive, any important bearing upon the subject.

I am happy that my friend has admitted the force of my arguments from the New Testament, in relation to the preaching of John the Baptist, and of Jesus and the Apostles. He said that he believed *Christ did come for the purpose of setting up this Kingdom;* but it strikes me that this admission is a little incompatible with his argument that the time *could not come* until the establishment of the ten Kingdoms to which he has referred. He came, then, for the purpose of establishing his Kingdom, but did not establish it, my friend thinks. The expression that "the Kingdom of heaven is *at hand*," is sought to be explained upon the principle that the announcement that President Pierce being *at hand*, when he is approaching this place, (as it has been supposed for the sake of illustration,) does not imply that he is actually arrived, nor argue the impossibility of his turning back in obedience to a sudden

call from Washington, received before arriving here, or because of his having *changed his mind*. Upon this principle, it is agreed that the Kingdom, though announced to be "*at hand*," may, in like manner, have *changed its mind*, and concluded not to come. But the evidence of this fact, which my friend regards as most conclusive, and that which most faithfully corresponds with the gentleman's ideas upon this subject, is the passage from John i. 11, 12: "He came unto his own *and his own received him not*, but as many as received him, to them gave he power to become the sons of God *even* to them that believe on his name." Then there WERE some that did receive him. He come to set up a Kingdom; that is to put certain persons under his government. Some of these rejected him, others did not; and he gave them power or privilege to become the sons of God. It is manifest, then, according to this passage, that some did receive him. Hence his Kingdom was established; and we find that many who did not become subjects of his reign then, did at subsequent periods in every age of the Christian dispensation.

I come now to his attempts to impair the force of my testimony from Mark ix. 1: "Verily I say unto you, that there be some of them that stand here who shall not taste of death till they have seen the Kingdom of God come with power." He admitted that this was very favorable to my position upon this question, but thought its force consisted in its being isolated from its proper connection. To illustrate

this view, he read a parallel passage from Matthew, but how far he succeeded in sustaining his objection in reference to my quotation, the audience have had, I presume, no difficulty in judging.

Now, whether this translation about which he has read, has any important bearing upon the remark that Jesus had made six days before, or not, is a question of some doubt. But I am going to admit all that my friend claims in respect to the applicability of this point; that is, I admit it in order to avoid any unnecessary controversy upon the subject. What does it amount to? Why, that Christ said they should live to see his Kingdom set up; and in six days after, he gave them a *miniature view* of his Kingdom by his transfiguration. "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them," &c.

This took place some eighteen hundred years ago; and according to my friend's argument, this transfiguration was designed to show the magnificence and splendor in which he would come to set up his Kingdom yet in the future. I think my friend will find that that was not the idea.

This was merely a symbolical representation of his Kingdom, about to be set up. We have also an account of the appearance of Moses and Elias, (who were brought, upon this occasion, from the world of spirits,) and with them were also some of those to whom Jesus had promised thrones and given authority in relation to his Kingdom—the Church of

God—which the Apostle Paul says consists of the "*whole family on earth and in heaven.*" Here we have, in Moses and Elias, a representation of that part of the family which was in heaven. One of them had been raised to heaven without seeing death; the other passed into the spirit world through the ordinary avenue of death. These were the representatives of that portion of the family that was in heaven. Peter, James and John, who were with Jesus on the mount, represented that portion of the family which was on earth. There, also, was Jesus, who was to be the King in the coming Kingdom. And as Peter, James and John, "were sore afraid," there "was a cloud that overshadowed them, and a voice came out of the cloud saying, *This is my beloved Son:* HEAR HIM." Thus we have the whole Kingdom in miniature—that Kingdom that should come during the lifetime of Peter, James and John. There was the King in his majesty; there were subjects both from earth and heaven; and to all these the Father says, "HEAR HIM"—*obey, submit to him!!*

There is another point which I ought to notice here, in relation to the ANOINTING, of Christ, which the gentleman has argued with some force. In order to prove that the ceremony of anointing is not essentially connected with the creation of a King—in other words, that the *anointing* and the *enthronement* were not coincident—he refers to certain passages to show that David was anointed fifteen years before he became a king. He volunteers to tell us,

also, that David was a type of Christ; and that hence the circumstances attending the elevation to kingly dignity of these two persons must be the same. He, therefore, concludes that though Jesus was *anointed*, he has not yet commenced to reign. Does he not know, that if David was anointed fifteen years before he commenced his reign, *he was also anointed at the time he did commence it?* I read in II Samuel v. 3: "So all the elders of Israel came to the king to Hebron. And king David made a league with them, in Hebron, before the Lord; and they *anointed David king over Israel.*" David was, therefore, twice anointed—once fifteen years before he actually assumed the government, and once at the time of assuming it. If he was the type of Christ, then he must have been anointed more than once; anointed first, not as king, but to preach the gospel, and to do certain things designated in a certain passage in Luke, which he has quoted, and to which I may as well refer. It is found in chapter iv. 16–19: "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written: The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that

are bruised: To preach the acceptable year of the Lord." These statements that are made, justify us in the conclusion, that Christ was anointed for one purpose previous to his death, and that he was anointed with reference to his government in that Kingdom which the Father had given to him, when he ascended up on high.

There is now one passage more, of rather little importance, to which I shall refer, and when that is disposed of, I shall proceed with the regular line of my arguments. This relates to some remarks which my friend made with reference to the Psalmist's description of Christ, in the 24th Psalm, which I had quoted. He asked whether Christ had yet appeared in "battle array?" I think he had something of a conflict with one whom my friend says will, by-and-by, become extinct. I think he met this individual during his stay here on earth, at the time of the temptation on the mount, and vanquished him there. And, again, when he went down into the grave—into satan's dark and gloomy dominions—where he again met this leader of rebellion against God, crippled his power; and, laying hold of the pillars of darkness, they crumbled at his touch; and he arose a triumphant conqueror. But whether he will ever come with a steel sword in his hands to plunge into the hearts of his enemies, or not, is a question, in regard to which we would desire to have more testimony from my friend, before undertaking to decide upon it.

I had advanced so far as to prove, not only that

the Prophets had predicted that the Kingdom would be set up, but that Christ had preached that *the time was fulfilled;* and that he promised his disciples that they should live long enough to see it set up. I had even shown that he went so far as to appoint persons to offices therein; that he was coronated, created "Lord of all," and seated at the right hand of the Father; and that at his name "every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that he is Lord, to the glory of God the Father." There are some who will, and some who will not, acknowledge his supremacy, and those who do not are to be put under his feet.

I will continue the reading of those portions of Scripture which have a bearing upon this important point. I will now refer to I Peter iii. 21, 22: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ, who is gone into heaven, and is on the right hand of God; *angels and authorities and powers, being made subject unto him.*" He has some "*subjects*" then; "angels, principalities and powers, are made subject to him."

In Ephesians i. 21, 22, we read that God raised Christ "from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all

things under his feet, and gave him *to be the head over all things to the church.*"

This testimony seems to be as clear and conclusive as it can be. Is it true that it is *prospectively* they are *put under him?* Is it not true that he is now reigning over angels and saints in heaven? Is it not true that there are vast numbers of human beings that acknowledge his authority upon earth, and yield a ready and cheerful obedience to his commandments? And although my friend insists that there are no actual subjects of his reign, yet I am happy to say that there are many of his best friends very willing subjects of the Prince of Peace.

We see, then, that he is seated at the right hand of God, ruling and reigning there, and that there are many who acknowledge his rule. Has not his reign been made manifest through the twelve Apostles, who were constituted his agents to organize his government on earth? Have they not judged or decided for the twelve tribes of Israel? I do not pretend to say that they were actually present to all these, I speak merely with reference to the *results* which followed their administration. They *have* judged and *are judging* for the twelve tribes of Israel; for their judgment has been put upon record, and handed down even to us. We have Blackstone as authority upon legal matters; and it stands good now, notwithstanding he is himself dead. So do laws, enacted by authority of a King, remain good over his subjects until repealed by an equal power, a somewhat similar rule to that which perpetuates the

reign of the Apostles to this day. Thus we have Christ governing the minds of men through them. Thus goes on the administration of a divine government in the person of Jesus Christ himself, he being seated at the right hand of his Father, and ruling on this earth through the agency of his Apostles. These are very important truths. Jesus Christ is declared to be "King of kings and Lord of lords."

In Colossians ii. 9, 10, we read: "For in him dwelleth all the fulness of the God-head bodily; and ye are complete in him, who is the HEAD *of all principalities and powers.*" Here were certain persons acknowledging his ascendency over them, and that they were completely under his government. This testimony is directly to the point. Again, in Matthew xxviii. 18: "And Jesus came and spake unto them saying, *All power is given unto me in heaven and in earth.*"

[*Time expired.*]

MR. MAGRUDER'S THIRD REPLY.

Mr. President and Gentlemen:

I think proper, before I proceed farther with this investigation, to make a brief statement in regard to a matter which is personal to myself. I desire to ask the indulgence of the audience and that of the gentleman who is my opponent on this occasion, if, in the exhibition of my views upon this subject, I may, through the earnestness or the impetuosity of

my manner, have betrayed any thing like undue excitement. It is my misfortune to be possessed of an impulsive, warm temperament, and hence I am some times tempted to turn aside from the great, prominent, leading objects which ought to engage our efforts here, to indulge a mischievous spirit, by some criticism or pleasantry occasioned by remarks which fall from the gentleman on the other side. I regret this, because I really think this subject ought to be discussed in the manner indicated in the gentleman's opening address this morning. I envy him the possession of that remarkable calmness and deliberation which he manifests, and which are of so much value on such an occasion as this. I deem it necessary to make this statement, no less from a desire to ask the indulgence of the audience if, in the heat of debate, I may have transcended the strict limits of propriety, than to convince them of my wish to adhere to that declaration with which I set out, namely, to vindicate truth and to promote its triumph to the best of my humble ability. I now repeat that declaration, and assure the audience that I have entered upon this discussion, not for victory, but with a single eye to the accomplishment of that intention. I deem it due to the cause I plead, and to my brethren here, to make this statement, and I must say, in truth, that it was induced chiefly by remarks which they made to me in reference to the proper spirit and temper to be observed in this debate, being myself guiltless in intention, and unconscious, indeed, of having infringed any rule of propriety. If the admonition has been

needed, I must ask to be excused because of that peculiar temperament and organization to which I have referred. I beg, then, the indulgence of the audience, especially those of them who differ from me in their views of the subject before us, if I have erred. With this explanation, I proceed.

What have we before us for discussion? The subject is the Kingdom of God. What is implied in that phraseology? A king is the first element suggested to the mind when you talk about a kingdom. When the subject of the Kingdom of heaven or of God comes up for consideration, I apprehend that a class of ideas will immediately present themselves in reference to its constitution, which the gentleman will find inconsistent with his theory. Let me ask if a kingdom does not imply the following elements—first, a king; second, subjects; third, laws; fourth, territory; fifth, a metropolis; sixth, a throne? Now, if the Kingdom of Christ be a Kingdom without these constituents, then it can hardly be denominated a Kingdom at all; and inasmuch as there is a clear intimation in the Scriptures of a Kingdom thus constituted, we must understand that there is a King in that Kingdom; that he has laws, subjects, territory, a metropolis, and a throne. I shall take up this view of the subject, therefore, by way of showing you the contrast between the gentleman's theory and the truth in this regard, as taught in the Scriptures. I will come, in due time, to notice the views of the gentleman upon the aspect of the question presented in his last speech. I shall first lay before you the

testimony which the Scriptures give as to the character and organization of the Kingdom of heaven. I shall stop, however, for a moment, to notice some misrepresentations of a matter of fact which the gentleman has made, I am sure, inadvertently. In commenting upon my argument in relation to the ultimate destruction of the devil, he observed that according to my theory he *was already* destroyed.

Mr. Orvis.—I understood you to maintain that he *would be* destroyed.

Mr. Magruder.—I accept the gentleman's correction, and thank him for thus setting me right in regard to his view of my position.

Who is the King that the Scriptures say will reign in this Kingdom? Why, the gentleman agrees with me that it is Jesus Christ of Nazareth; that he is the personage presented before us as that King, being the Son of Abraham, the Son of David, and the Son of God, as we find in the first chapter of Matthew. So much for the origin of this King. Of whom is he the King; of what people, and where is he to reign? To answer this question we turn to the words of prophecy and divine truth, as they are written in the 2d Psalm. We read there in the 6th and succeeding verses, the language of the Lord: "Yet have I set *my King* upon my holy hill of *Zion*. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron;

thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

Now, then, here is God's King, whom he declares he will set upon his holy hill of Zion. Where is that? In Judea. Then, whenever God's King is introduced into the world, he is to sit on Zion, *i. e.* in Jerusalem. This is the locality which is marked out for that purpose.

"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Yes, this Prince of Peace, about whom my friend speaks! Is it as a Prince of Peace he is to fulfil this Scripture? No. To use a modern phrase, he must first conquer a peace before he earns this title. So much for the King. But of whom is he King, I ask you? Who are his subjects? He is the King of Israel. The wise men who came from the East to Jerusalem, said, "Where is he that is born *King of the Jews?*" That was the first proclamation we heard made of the Lord in Palestine. Let me ask you why he was put to death? What was the cause? I have only to refer you to the superscription that was set up over his head, so familiar to you all—"This is Jesus of Nazareth, the *King of the Jews.*" This was written by Pilate, and he refused to alter it when so desired by the Jews. It was a practice

among the Romans, in those days, to inscribe over the head of any one put to death, the offence for which he was visited with that punishment. Though Christ suffered death by crucifixion, it was not the mode of punishment practised by the Jews. Stoning to death was the mode in which capital punishment was inflicted by them. The fact that he suffered death by crucifixion, shows that he was held amenable to the *Romans* in unwarrantably (as they said) assuming the title of King of the Jews. If we establish this one item it sweeps away the whole foundation on which the gentleman stands; for he does not pretend to affirm that Christ is *now* the King of the Jews. Pilate took care that the reason or cause of his death should be known to all. Hence the superscription of his accusation, that is, the offence for which he suffered, was emblazoned over his head—"THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS." This was written in Hebrew, Greek and Latin. When solicited by the Jews to change it, he refused, in the memorable answer, "What I have written, I have written." He was resolved that wherever the deed was published, the reason of his action in the premises should be known. He was evidently a most reluctant instrument throughout the whole affair, and, as you remember, washed his hands of the crime in the presence of the Jews, saying, "I am innocent of the blood of *this* just person—see ye to it." To which they replied, "His blood be on us and on our children"—an imprecation under which they suffer to the present day. The first accusation

brought against him was, that he said he was the Son of God. It is found in Luke xxiii. He was tried upon that charge and acquitted. Pilate said, "I find no fault in this man," because he believed himself in a multitude of gods, being a Pagan and Polytheist. The Jews finding they could not compass his destruction by that accusation, brought a new charge against him, and said to Pilate, "If you let this man go you are not Cæsar's friend, for whosoever maketh himself *a King*, speaketh against Cæsar." Hearing this, Pilate, fearing he should compromise himself with his masters at Rome, asked Jesus if he was the King of the Jews? "And he answered him, and said, Thou sayest it; *to that end* was I born," &c. He confessed it, though that confession cost him his life. And Paul, in his letter to Timothy, 6th chapter, 13th verse, comments on the transaction in these words: "I give thee charge, in the sight of God who quickeneth all things, and before Christ Jesus who, before Pontius Pilate *witnessed a good confession*," &c., to wit: that he was born to be the *King of the Jews*. I ask the gentleman, then, as we are come to the proper point in this discussion—*has Christ ever reigned over the Jews? Never*. Where is the Lord Jesus Christ? At the right hand of God, in the heavens. Where are the Jews? Upon the earth, in dispersion, scattered over the face of the globe. Are *they his subjects?* The gentleman in talking of his subjects, to-day, said that you, my brethren, were these subjects. That this is so, I deny, but that it will be so, in the sense of being under Him who is to

be Lord of *all* when the proper time arrives, that is, when his Kingdom is established on earth, there is, I trust, abundant ground to believe. I have to say to the gentleman, that I do not believe the Scriptures teach any where that the *saints* are to be the subjects of the Kingdom; on the contrary, they prove that they are to be associated with Christ as rulers, he being the King of kings and Lord of lords. I am happy to inform him, that if he is in the position of a saint—one of the holy ones—he will share a more elevated destiny than being a mere subject, which the Scripture teaches us will be the destiny of mankind, in general, under Christ's sovereignty, when his Kingdom shall be established. He may rest assured that if he occupies the position of a saint, he will not be one of the ruled, but a ruler. I hope I have gained my friend's thanks, then, for having acquainted him with a destiny more brilliant than that which he expected. The *Jews*, then, are the subjects of this King. They put Him to death, and to this is owing their dispersion all over the earth. Look at the Jews! Certainly their position is anomalous, nay, incomprehensible on any other hypothesis than that which we offer you. Compare them with the other nations who have occupied the earth. Where are they? The Assyrians, the Medes, the Macedonians, the Carthagenians, the Greeks, the Romans? Echo answers, *where?* They have been swept down the tide of time, and borne into the ocean of oblivion, *yet here are the Jews*, nearly the oldest among the nations—among the pioneers and founders of hu-

manity, and yet they survive the wreck of former ages. There are some of them in this country—some in Europe—in short, some in all parts of the world. How is it that these people are so miraculously preserved? By the providence of God, to answer some great purpose which he has in view. Look at their habits and customs. Do you find them incorporated with other nations, cultivating farms so as to identify themselves with the people of those countries in which they reside? No; they are wandering Arabs of the earth, here to-day and away to-morrow, engaged in trade of some sort, and dealing generally in money, in bills, in such articles as they can take with them at any time, because they are warned by their prophets that the time will come when God will suddenly summon them back to their own country. Who is that Messiah that is spoken of by the Prophets? We both believe that he is Jesus of Nazareth. Well, then, are the Jews to be re-collected to their own country? We are told they are. For what purpose? That the King, their Messiah, may reign over them, and through them all nations may be blessed; for "Salvation is *of the Jews*." Unless my friend can prove to you that he is reigning over the Jews, he *cannot* now be the King. He did undertake to meet the stubborn fact, in his way, in regard to the Apostles being on twelve thrones on the day of Pentecost. But mark you, his position still is that these Apostles have sat upon thrones, and are even now ruling over the twelve tribes of Israel. I ask you, again, do you believe that? No, you cannot believe it without

stultifying the Scripture, and overthrowing and denying all history.

Let us look at the subject in reference to ourselves. How came it that we are included in this matter of salvation? We are not descendants of Abraham; we are Gentiles, and Scripture teaches "salvation is of the Jews." Pray, how did we come to be offered this salvation? Because the Jews rejected the opportunity of salvation, when the Kingdom was offered to them, at his first coming. I desire you all, my friends, to look at the arguments, and ask yourselves if they are not irresistible to show that the Kingdom of God is not yet established on earth.

On this point of the *subject* of the Kingdom let me now refer you to the 11th chapter of Paul to the Romans, 1st verse: "I say then, hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin," &c. Salvation is to come to the Gentiles, and hence the Jews were provoked to jealousy. They would not accept the salvation that Christ offered them, and not only this, but they delivered him into the hands of his enemies, and caused him to be crucified. And here let me call your attention to a passage in Luke, where the Saviour says to the Jews, the Kingdom shall be taken away from you and given to a nation bringing forth the fruit thereof. [He read here the passage bearing upon this subject.] The restoration of the Jews, then, is an event which must precede this Kingdom. They are the root from which the

branches spring, and were broken off because of their unbelief—not having faith in Jesus, and thus scope was offered for the Gentiles to be grafted in.

[*Time expired.*]

MR. ORVIS' FOURTH SPEECH.

Mr. President and Gentlemen:

I ask the audience to bear in mind that I shall, in due time, examine all the arguments that my friend has put forward; but for the present I shall proceed with the regular line of my arguments.

I have one more testimony to adduce upon the point which was before the audience when I took my seat. It is found in Hebrews i. 8; and, before I read it I will remark that the first two verses of this book is the commencement of an argument of the Apostle Paul, addressed to the Jews, with a view of convincing them that Jesus Christ was the Messiah. It is a kind of double proposition, one half of which was admitted by the Jews, while the other half was denied. The Apostle intended to make use of that part of the proposition which they did believe, as a kind of fulcrum on which to rest the lever of his argument; intending thereby to accomplish the great object which he had in view. In doing so he quoted what God had said to the angels, and what he had said to his Son. I will read the passage: "But unto the Son he saith, Thy THRONE,

O God, is forever and ever, a SCEPTRE of righteousness is the *sceptre of thy Kingdom*." It must be borne in mind that Christ was the Son of God, and in a preceding verse the Apostle affirms that Christ had received, by inheritance, a name far superior to the name "*angel*"—that he was the only begotten of his Father; and that his Father's name being God, his name also was God; and, consequently, the Father in addressing the Son, applies this epithet to him as descriptive of his being. He then proceeds to say, "Thy THRONE, O God, is for ever and ever." Now if this was not true at the time the Apostle Paul was writing, then there was no force in the quotation at that time: for his object was to prove that Christ had come; it was to him the quotation had reference. My friend believes that this language was applicable to Jesus Christ; but has intimated that he understood it as referring to a future time. I submit, that if Paul did not understand that these words were then fulfilled, he is guilty of an improper application of them.

I proceed, now, to another argument, intended to show that Jesus Christ is now actually a King and reigning. The argument is predicated upon certain instances in which the "*name*" of Christ is referred to in the sense of *authority*, in relation to matters appertaining to the Kingdom. We talk about things being done "*in the name* of the Commonwealth," or "in the name of the King," meaning by the *authority* of these.

In Acts viii. 12, we read: "But when they be-

lieved Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Here we, very properly, get the idea of the *name of Jesus Christ*, the King, associated with the Kingdom. He preached "the *things* concerning the Kingdom of God and the name of Jesus Christ." We shall have occasion, by-and-by, to inquire more particularly into these "things," for this is a point upon which great stress is laid by my friend. He founded some fanciful ideas upon this text of Scripture; but we want to get more light upon this subject of the "*name*" of Jesus Christ.

We read in Luke xxiv. 46, 47: "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached IN HIS NAME among all nations, beginning at Jerusalem." The point of this passage is that he, himself, teaches the necessity of his death in order that things shall be done IN HIS NAME. The preaching, in his name, could not commence without his death and resurrection, as he had been reasoning with his Apostles to show; and, therefore, he thus admonishes them, not merely upon his own authority, but upon the authority of the ancient Scriptures. The circumstance of his death was not only necessary in the nature of things, but it was so "*written*," and hence had thus to occur.

I read, again, from John xvi. 23, 24: "Verily, verily I say unto you, whatsoever ye shall ask the

Father *in my name* he will give it you. Hitherto, have ye asked nothing *in my name:* ask and ye shall receive, that your joy may be full." This confirms the idea contained in the other quotation, of a new era in reference to these matters. Up to the time of his death every thing was done *in the name of the Father;* but from that time forward things were to be done in his name. Preaching is to be done in his name—petitions offered in his name; and, in fact, every thing that is to be done, in connection with his Kingdom, is to be done *in his name.*

I will read another passage referring to this point. It is to be found in Philippians ii. 9: "Wherefore God also hath highly exalted him, given him a *name* that is above every *name,*" &c. Again, in Acts iv. 12, we read: "For there is none other *name* under heaven given among men whereby we must be saved."

These testimonies are sufficient to sustain the point before us: that since the death of Christ everything of a religious character is to be done in his name; that all power having been conferred upon him, *a name* is given to him that is above all names, and that he being the ruling monarch, every thing is to be done in his name.

Let us inquire still further into this subject. In Acts ii. 38, we read: "Repent and be baptized, every one of you, *in the name of Jesus Christ.*" This is the conclusion of Peter's speech—the first delivered after the coronation of Christ. Among his audience were some who, but a few days before.

had cried out, "Crucify him, Crucify him;" but on hearing Peter's overwhelming arguments, in favor of his Messiahship, they were now pierced in the heart, and cried out to him and the rest of the Apostles: "Men and brethren, what shall we do to be saved?" He replied, as already quoted, "Repent and be baptized, every one of you, *in the name of Jesus Christ.*"

Again, we read in Acts viii. 16: "For as yet the Holy Ghost was fallen upon none of them, only they were baptized *in the name of the Lord Jesus.*"

We find that when the Apostle Peter commenced preaching at the house of Cornelius, he referred to the *name* of Jesus Christ also; and after having affirmed that Christ was "Lord of all," and ordained of God to be the judge of the living and the dead, he says: "To him give all the Prophets witness, that *through his name* whosoever believes in him shall receive remission of sins." In Ephesians v. 20, we read: "Giving thanks always for all things unto God and the Father, *in the name* of our Lord Jesus Christ." Also, Col. iii. 17: "And whatsoever ye do in word or deed, do ALL *in the name of the Lord Jesus*, giving thanks unto God and the Father *by him.*"

My argument, then, upon these passages in reference to Christ, is that every thing was to be said and done "*in his name*," that is, it should be done *in obedience to his authority*, he having received a name that is above every name, having been crowned King of kings and Lord of lords. We find that per-

sons are called upon to repent and be baptized, and give thanks in his name. They are called upon to "do *whatever they do* in the name of the Lord Jesus Christ, giving thanks to God and the Father *by him.*"

Further comment upon this subject will be, I apprehend, unnecessary, until my friend has given his comments upon it. I therefore proceed to give a series of arguments which must be shorter in their nature than those to which I have already called your attention, but which, nevertheless, are of very great importance.

1. That the Scripture represents the Kingdom of which we are speaking as being very small in the beginning. In one place it is symbolized by a "stone cut out of the mountain without hands," which was to be small in the commencement, but to become a great mountain and to fill the earth. In Matthew xiii. 33, it is compared to "a little leaven which a woman took and hid in three measures of meal, till the whole was leavened." Again, in the same chapter, it is compared to a grain of mustard seed, of which it is said by the Saviour, that it is "the least of all seeds, but when it is grown it is the greatest among herbs, and becomes a tree, so that the birds of the air come and lodge in the branches thereof."

Here we have indications of the smallness of the beginning of this Kingdom, and its gradual increase until it becomes a *mountain*, or, as we have in the other parable, until all is leavened. Whether this could be affirmed of the Kingdom according to the

gentleman's views of it, is a thing which he, perhaps, will attempt to show, is probable; but when he does so, it will be time enough to meet any arguments he may present in support of that position.

2. My next argument is founded upon the declaration of Christ in relation to the manner in which the Kingdom would commence. I will read from Thompson's translation of the Bible. Luke xvii. 20, 21: "Being asked by the Pharisees when the reign of God would commence, he answered and said to them, The reign of God doth not commence with *parade;* nor shall they say, Lo here! or Lo there! for behold the reign of God is within you." My argument founded upon this is, that it is not to commence with that pomp and ceremony that seems to be implied in the views of my friend upon that subject.

I read again in John x. 36: "Jesus answered, *My Kingdom is not of this world;* if my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my Kingdom not from hence."

I may as well, perhaps, dispose of what the gentleman said in relation to the circumstances connected with the death of Christ, now, as at any other time. The facts of the case were simply these: Jesus Christ was forcibly dragged before Annas upon a charge of blasphemy in claiming to be the Son f God. He was questioned with regard to his doctrine, and replied that he had always spoken openly to the world, both in their synagogues and in the

temple, and said nothing in secret. Therefore, said he, ask those who have heard me. Jesus was regularly tried before the Sanhedrim—the High Court—of the Jews, on the charge of blasphemy; and by means of false witnesses, he was convicted.

But it was unlawful for the Jews to put any person to death without the sanction of the Roman authorities; for they were then tributary to Rome, and they sought his life. They, therefore, brought him before Pilate, the Roman Procurator; but Pilate would not regard the charge of *Blasphemy*, for that was an offence against Moses, and he had no cognizance of that law. To secure his death, therefore, his accusers must get up a new charge against him. The first indictment was laid aside, and he was now arraigned, not on the charge of blasphemy, in calling himself the Son of God, but for *treason* against Cæsar, in claiming to be a King. In order to determine whether this charge was true or not, Pilate asked him: "Do you claim to be a king?" He admitted that he did, but not in a sense that would conflict with the claims of Cæsar, saying, "My Kingdom is not of this world. If my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." My Kingdom is not a worldly Kingdom; it is a spiritual one.

Now, what was the decision? Why, says Pilate, "*I find no fault in this man.*" He is not guilty of the charge on which he was arraigned. My friend is entirely mistaken in saying that Pilate came to

the conclusion that he was guilty. It is not true that he was crucified for claiming to be an earthly monarch—for treason against Cæsar. But why was he crucified then? Ah! that is the question. Unfortunately, Pilate was a politician, and politicians are generally ambitious and aspiring men, and not always as honest as they should be. There are instances, and not a few, in our own time, in which men, actuated by a desire for place and power, have sacrificed their own convictions of truth and justice to the promotion of their selfish ends, when, to please those to whom they look for support for election or appointment to office, they would sell their soul and conscience to the devil. Thus it seems to have been with Pilate in this instance. He is fully convinced of the innocence of this man. But when the spirit of mobocracy begins to prevail, and the people cry "Crucify him, Crucify him," he relinquishes his own convictions of right, and delivers him up to be crucified. He feared to incur the ill will of those people by boldly doing his duty; they might complain of him to Cæsar; he might be recalled. O, see the temporizing, time-serving spirit of the politician!!

True he also wrote an inscription containing his accusation, written in three languages, according to the custom of the Romans, thus: "JESUS OF NAZARETH, THE KING OF THE JEWS;" and he died with this inscription over him. My friend refers to this as evidence that Pilate actually considered him guilty. But I am sure he will not claim that Pilate

was an inspired man, and this inscription infallibly true. What in the world could Pilate do? Here was an innocent man upon the cross; and will he put an inscription over him stating the exact truth? "I have tried this man and found him not guilty; but to keep myself in office, to secure the favor of his persecutors, I have delivered him up to die. If I had done my duty—had acted according to my own convictions—I should have released him." How would such an inscription as this have looked?

Here is displayed the cunning craftiness of the politician again. Had he stated the truth in this inscription, he must have written his own condemnation.

But I will not dwell upon this point farther, though it is one of very considerable importance. It is a point that my friend will be likely to advert to again; and hence it is probable that I, too, will have to refer to it again. I will therefore await a farther exhibition of the gentleman's views upon the subject.

[*Time expired.*]

MR. MAGRUDER'S FOURTH REPLY.

Mr. President and Gentlemen:

I am obliged to be very avaricious of time on this occasion. I would be willing to stand here a fortnight, or a month, if the patience of my friends would permit, and give arguments upon this subject, founded upon the Word of God.

Although the gentleman's *proposition* is, that Jesus Christ *has* set up his Kingdom *in this world*, he has been arguing for the last half hour, quoting "his Kingdom is not of this world," to prove that he has *not* set up his Kingdom in this world! Leaving him to escape from this dilemma as best he may, I proceed now to use the little time that is left me, to present you such testimony upon this subject, as will, I feel confident, refute effectually the sophisms of the gentleman. You want no other defence against error than a knowledge of the truth; and to impart that knowledge shall be my sole object, trusting to the legitimate effect of the testimony I shall present, to accomplish the end in view. Now, about this Kingdom; I want to lay before you some testimony, in addition, to show that the King was Christ, the Kingdom was that of Israel, and that the subjects were the Jews. I will read for you the 6th verse of the 1st chapter of Acts: "When they, therefore, were come together, they asked of him: Lord, wilt thou at this time *restore again* the Kingdom to Israel." It was after his resurrection from the dead, that they had questioned him in regard to the *restoration* of this Kingdom; when, according to the gentleman's argument, the Kingdom was in existence. That is a proof that Israel was once the people of God's Kingdom, else there would be no propriety in seeking its *restoration*. It would be absurd to do so were it already established, as the gentleman's arguments would lead us to suppose. They say, we are expecting it, and we would like

to know, what time it is to be set up; and, in fact, this is the true force and tendency of the language they used, for had it been in existence, there would have been no need for the question at all. Was it set up on the day of Pentecost? It seems the gentleman is so very doubtful in his own mind upon this subject that he will not undertake to say—a degree of reserve I did not expect from him. What is the reply of Jesus to the Apostles' inquiry: "It is not for you to know the times or the seasons which the Father hath put in his own power." There was the reply that he gave them. Now, if he was going to set up the Kingdom in a day or two after, would he not say so? Again, we read in the 3d chapter of Acts, 19th and two succeeding verses: "Repent ye, therefore, and be converted, that your sins may be blotted out, *when* the times of refreshing shall come from the presence of the Lord. And *he shall send* Jesus Christ, which before was preached unto you, Whom the heaven must receive UNTIL the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began." Now, what are we to think of that declaration? Here it is expressly affirmed that the heaven must receive Christ UNTIL the times of the RESTITUTION of *all things* promised since the world began, by the mouth of all his holy Prophets. Now, this is, I submit, a complete refutation of the gentleman's position. There shall be no restitution, or restoration, of that Kingdom until the time that God hath appointed; and

when that time is come, He shall *send* the Lord Jesus to establish it. Where is he now? Where is the destined King of Israel? At the right hand of God, reserved until the times of the restitution of *all things* promised, the Kingdom of Israel, of course, included.

But, for what purpose was our Lord raised up from the dead? Let us look. The gentleman read some portion of the 2d chapter of Acts, and I will read a section from the same chapter, beginning with the 25th verse: "For David speaketh concerning him, I foresaw the Lord always before my face: for he is on my right hand that I should not be moved." 27th verse: "Because thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption." I will read again from the 29th and a few of the succeeding verses: "Men and brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a Prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne. He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For

David is not ascended into the heavens, but he saith himself: The Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool."

Now, are the foes of Christ his footstool? Have the foes of Christ become his footstool as yet? Have not the Jews rejected him? Have *they* become his footstool? Nobody can say that this is fulfilled. But, there is no controversy about the fact of this Kingdom. The discussion here has reference to *the time* when it shall be set up, and that, I maintain, will be when the Son of man shall come again in great power and glory; and when, as it is said, "every knee shall bend and every tongue shall confess him"—a result, certainly, not yet accomplshed.

But he has been raised up *to sit on the throne of David.* It was said just now that wherever there is a king there must be a throne. Let us refer to the 1st chapter of Luke, 32d and 33d verses: "He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his Kingdom there shall be no end."

What is the house of David? The twelve tribes of Israel. Now it is affirmed, you see, of Jesus, that "the Lord God shall give unto him *the throne of* his father David; and he shall reign over the twelve tribes of Israel, and of his Kingdom there shall be no end." There is a rock of Gibraltar in this discussion, against which I challenge the gentleman to level his heaviest batteries. If any man

presumes to say that Christ has yet sat upon David's throne, and maintains his gravity in that assertion, I confess that he possesses a credulity, a capacity for the marvellous, far exceeding the measure of my conception. Now, I ask, where did David reign? In Jerusalem. Was not his throne there? Has Jesus Christ ever occupied that throne? Certainly not; for he is now sitting at the right hand of his Father in Heaven. Did David ever ascend to Heaven? It is affirmed in the Bible, many hundred years after his death, that he had not ascended to heaven. I know this is not orthodox. What do the oracles of God tell us about the dead going into heaven? Though such a doctrine is taught in these days, the Bible, we see, thus plainly ignores and condemns it. Where was David's throne? Certainly not in heaven, for David himself is not ascended into heaven on other premises than Acts 2d chapter, for Christ says in the 13th verse, 3d chapter of John: "And *no man* hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven." If David's throne was in Jerusalem and it is promised that Christ shall occupy that throne, it is proper to inquire if he has occupied it? The gentleman says that Christ has set up his Kingdom upon earth in fulfilment of the predictions of the Prophets and the preaching of John the Baptist. Let us then consult the Prophets and see what is said upon this subject. In the 9th chapter of Isaiah, 6th and 7th verses, we read: "For unto us a child is born; unto us a Son is

given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his Kingdom to order it and to establish it with judgment and justice, from henceforth, even for ever. The zeal of the Lord of hosts will perform this." He has quoted that in proof of his proposition, with a view of showing that all that is there affirmed, has been fulfilled. Can you believe it, my friends? I appeal to your candor, to your reverence for God's word, and ask you, can you say, with your hand upon your heart, that you believe that Jesus Christ has ever sat upon David's throne? I am sure you cannot. I may affirm then, that there is an end of this discussion. But I will now proceed to recall to your remembrance certain things in regard to this throne of David. In the second book of Samuel, 7th chapter, 10th verse, we read: "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and *move no more;* neither shall the children of wickedness afflict them any more as before-time." How pertinent this is to the issue! They were scattered all over the world, but he will bring them together and plant them, as he says, that they may dwell in a place of their own and *move* no more. Can any one fail to see the force of this passage with reference to the view I am urging.

Again, in the Epistle of Paul to the Hebrews, 1st chapter, 5th verse, we read: "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son. Unto the Son he saith, Thy throne, O God! is established forever—a sceptre of righteousness is the sceptre of *thy Kingdom.*" He never said any such thing to the angels, but this he has said to his Son, who is also called "the Son of David."

Let us now turn to the 1st book of Chronicles, 17th chapter, 11th verse: "And it shall come to pass, when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his Kingdom. He shall build me a house, and I will establish *his throne for ever.*" What does the Lord mean by *his* Kingdom? He calls it *his* Kingdom, and that renders necessary our turning to another passage. In the 28th chapter of same, 4th and 5th verses, we read: "Howbeit the Lord God of Israel chose me before all the house of my father to be King over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah the house of my father; and among the sons of my father he liked me to make me King over *all* Israel. And of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit *upon the throne* of the *Kingdom* of the *Lord over Israel.*" That was the throne which Solomon occupied after

David. The gentleman said that that was a divine throne over Israel, and yet, strange to say, it has been destroyed long ago. If David's throne is now destroyed, it can only be restored when God shall send Jesus Christ, and when that time comes, he will send him to raise up and occupy the throne of David. I want the gentleman to adduce his strongest arguments, and desire that he shall shake this position to its foundations if he can. If he can show us that we stand upon a sandy foundation, we shall be prepared to abandon our views.

God promised, conditionally, and if the Jews kept his commandments, his throne would have been established among them for ever. But the people of Israel rejected him, and the consequence was that God rejected them; and, therefore, the necessity has been created to institute a second government in the world, for the first was not found to be such a one as the people would co-operate with him in perpetuating. The fault, however, is in them, not in him. But I go on a little further on the subject of David's throne, and will ask your attention to the 3d chapter of Jeremiah, 14th verse: "Turn, O backsliding children, saith the Lord, for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." I will read on: "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Again, in 17th and 18th verses: "At that time they shall call *Jerusalem*

the throne of the Lord, and *all the nations* shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land *of the North*, to the land that I have given for an *inheritance* unto your fathers." Now, then, are the twelve tribes come together? They are not together now. But it is said, when these things come to pass, *all nations* shall be gathered unto the Lord. How many nations have been gathered into this Kingdom, which my friend asserts to have been now eighteen hundred years established? I wish I had more time to refer to this view of the subject, that I might exhibit the inconsistency in the circumstances and developments of this Kingdom to which he refers, as compared with those signs and characteristics of the *real* Kingdom which I maintain is yet to be established. Let me ask your attention to what is written in the 89th Psalm, 3d and 4th verses: "I have made a covenant with my chosen. I have sworn unto David my servant. Thy seed will I establish for ever, and build up *thy throne to all generations*." Again, in the 25th verse, we read: "I will set his hand also in the sea and his right hand in the rivers. He shall say unto me: Thou art my Father, my God, and the rock of my salvation. Also, I will make him my first born, *higher than the kings of the earth* My mercy will I keep

for him, for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and *his throne as the days of heaven*."

Now these things are affirmed of David's throne. If, as has been asserted, Christ reigned on David's throne, let us know where it is, and when Christ sat upon it; for if you do, I can contrast your testimony upon this subject with what has been already quoted, as well as what is written in the 15th chapter of the Acts, 14th verse: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." Again, in 16th verse: "After this, I will *return* and will *build again* the *tabernacle* of David which is fallen down; and I will build *again* the ruins *thereof, and I will set it up*." Now if Christ be sitting on David's throne in fulfilment of the promises, how could it be affirmed by James that it has fallen down. "I will build again the tabernacle of David," &c. From this it is evident that it was *in ruins;* it is in ruins now. And for what purpose will he build it? Let me ask your attention to this passage: For what purpose did the Apostles preach to the Gentiles, as well as to the Jews, to whom the Kingdom was promised? As they had rejected him and put him to death, it became necessary to adopt other means to establish the Kingdom; and for that purpose God, through the Gospel, is now choosing out from among them, the Gentiles, a people *for his name;* and to this the words of the Apostle have

reference. "After this (choosing among the Gentiles) *I will return*, says the Lord, and build again the tabernacle of David which is fallen down, and set it up that all the Gentiles upon whom my name is called, may seek after the Lord, saith the Lord who doeth all these things."

[*Time expired.*]

FOURTH DAY.

THURSDAY, June 14th, 1855.

The assembly met at the usual hour. Mr. Douglass, the President, called the meeting to order.

MR. ORVIS' FIFTH SPEECH.

Mr. President and Gentlemen:

We are assembled on the last day of this discussion, and I rise now for the purpose of proceeding with arguments which I commenced on yesterday. Before doing so, however, it is proper that I should pay my respects to some remarks which fell from my worthy friend on yesterday—such of them at least, as I did not notice at the conclusion of the day's debate.

And first, I will refer to some remarks he made concerning my indebtedness to Mr. Alexander Campbell. I am not ashamed to acknowledge myself indebted to that gentleman for many of my conceptions of Christianity; but at the same time, I am under the necessity of saying that I am but little

acquainted with him. I have never been in his company but once in my life, and have only heard him deliver two addresses, neither of which, however, were on the subject which is now under discussion; so that the views which I have presented in relation to the coronation of Jesus Christ, I did not obtain from him. Whether I have ever heard them suggested by any other person or not, I am unable to say at present. But they are before the audience, and it is for them to judge of their truth and consistency.

I was pleased at the remarks of the gentleman in relation to his views of Mr. Campbell's position upon this point, because they presented such a striking contrast between that gentleman and my friend here. Speaking of the coronation of Christ, and his own former views upon this point, and their coincidence with those of Mr. Campbell, and how he was "enchanted" with Mr. Campbell's remarks on this subject, he said that "when he was a child he thought as a child, but since he became a man, he thought and spoke like a man, and had put away childish things." He is, consequently, in his own estimation at least, as far superior to Mr. Campbell in intellect and acquirements, as a *man is to a child!* It affords me great consolation to consider, whatever the result may be, that I am engaged in debate with a gentleman of such eminence, one so much superior to Mr. Campbell. If, indeed, I am vanquished by such an antagonist, it should not be mortifying to my personal feelings. And if he

should be vanquished, surely there is none other could hope to succeed in his stead.

There is another remark, somewhat of a personal character, which I deem it necessary to make, and that is, that my friend presumes very much upon the ignorance of his audience. In presenting his startling theory about the destruction of the devil, he presumed that very few were acquainted with the fact that the word "destroy" was applied to him. Now what I desire to say upon this point is, that there would appear to be something very presuming and arrogant in his manner of introducing this and many other texts of Scripture. I allude to this matter now, because I wish to make an apology for him—an apology that will sound better, coming from me than from him—viz: that this sort of presumption is not peculiar to him; it is common to the whole fraternity with whom he is associated. They *all* presume that they know much more upon these subjects than any body else; in fact, that they are perfectly posted upon all these questions. You must not, therefore, think that it is a peculiarity of my friend to consider other persons ignorant upon these points. It is a current presumption with all of those who are associated with him in these new theories; and what would otherwise be regarded as personal vanity and conceit, should now be regarded as the result of unfortunate associations.

There is still one thing more that I ought to notice, and that is the avidity with which my friend has taken up and commented upon one or two instances

of a *lapsus linguæ*, such for instance as the word "*Mr.*" which I had, in the haste of extemporaneous speaking, applied to Lord Byron, and the substitution of the word "*body*" for "*dust*" in the quotation from Ecclesiastes. I merely refer to this for the purpose of calling attention to the fact that my friend himself is not entirely free from errors of this character, though I have never deemed it necessary to point them out. I had presumed that he would not stoop to matters so trifling.

I now come to the consideration of the points involved in debate; and shall, in the first place, refer to the gentleman's objections in reference to the quotations of Philippians ii. 9, 10, which I made in a previous stage of the debate upon the proposition before us. My friend commented upon it on yesterday, as though I had quoted it for the purpose of showing that every knee was now bowing to Christ. This was not my object in quoting it. It was merely to show that Jesus Christ was exalted, that he was coronated, that he was possessed of all power and authority, as stated in the various passages which have been quoted, and that in consequence of this exaltation, it was the DUTY of all to bow to him. It does not necessarily follow, because Christ has been made King, that all those who ought to be submissive subjects of his Government are so. I am sorry to say that there are a great many persons, some of whom I might designate as good and pious, who are disposed to dispute the fact of his being coronated at all; and, of course, they

do not submit themselves to him as a King, although he is one.

I next come to a question that was mooted during the discussion of the first proposition, but which my friend has again attempted to bring forward. It is in relation to the existence of spirits separate from the body. Though it did not come up in this point of view, yet it has this bearing. In commenting upon the statement that David had not ascended into heaven, he proceeded to say that no human being had ascended there except Jesus Christ. This was founded upon the following passage, (John iii. 13): "And no man hath ascended up to heaven but he that came down from heaven, even the son of man which is in heaven." This is doubtless parallel with the statement of the Apostle Peter, that "David hath not ascended into heaven," &c. But of what is he speaking? The *resurrection* of the dead, the resurrection of David from the *tomb* and his corporeal ascension into heaven in that immortal body in which the saints will come on the last day, not that the spirit of no man had ever gone there. I should like to know from the gentleman, when he maintains that no person has gone into heaven save him who came down from heaven *in any sense*, where Enoch went to when he was "translated that he should not see death?" And permit me to inquire where Elijah went to, of whom it is said in II Kings ii. 11: "And Elijah went up by a whirlwind *into heaven.*" This, I think, will dispose of this point—that in reference to the question before

tne Apostle, it is true that no man had been resurrected but Christ; but it is not true that Elijah did not ascend there, nor that Moses did not ascend there, since he appeared on the mountain with Elijah at the period of the transfiguration. This renders still more untenable the position, that the reward of the righteous was to be on the earth and not in heaven.

I will suggest an important difficulty in relation to this matter, before I proceed to read some testimonies, and that is, that the Apostle Peter teaches that the earth is to be *destroyed;* and as my friend says the word "*destroy*" means to become extinct, I want to know how the saints can enjoy eternal felicity on *earth* when it is to be *destroyed?* I will read some authority on this subject. Matthew v. 12: "Rejoice and be exceeding glad, for great is your *reward in heaven.*" I Peter i. 3, 4: "God hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved IN HEAVEN for you."

Now it so happens that there are certain localities on earth that are made to be symbols of heaven itself; and my friend has taken these instances of the figurative use of these words, and built up an idea that earth itself, which is to be *destroyed,* is to be the habitation of the righteous for ever.

My friend made several remarks in relation to the constitution of the Kingdom. He said it must consist of a king, territory, subjects, laws and a metro-

polis. I agree with him that these are the elements which compose a kingdom. I have already shown that we have a King and subjects, and that the whole universe is the territory over which that King presides; that the New Testament is the constitution, and is that which was ratified when Christ our Lord died upon the cross, and that his Apostles have, since his coronation, fully unfolded the laws of the Kingdom. Here are all the elements of his Kingdom. But, says my friend, the King is not on earth, and there can, therefore, be no Kingdom. He asks, "*Where is the Kingdom?*" I will ask my friend if he can tell where the kingdom of Hungary is? Is there a king there? It so happens that the emperor of Austria is the king of that realm; and though he does not actually reside there, it is nevertheless regarded as a kingdom. It is, therefore, possible that a kingdom should exist though the king should not reside therein. Thus it is, that Christ, while he is seated upon a throne of glory at the right hand of the Father in heaven, wields his sceptre over all creation, not excepting our earth.

But there is another point. My friend has told us that the *Jews* were to be the "subjects" of the Kingdom, and that the *saints*, instead of being subjects, were to be "associated with Christ as rulers." But it so happens that the Jews, who are subjects, must be believers in his gospel, or saints; consequently they will be associated with Christ as rulers too; and there will, therefore, be *no "subjects"* over whom he and they will rule.

But another serious difficulty arises, and that is, that in relation to matters of a religious character there are no Jews. When Christ died upon the cross he brought down the Jews to a level with the Gentile nation, making "of the two one new man;" so that the Apostle Paul says: "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female;" that is, religiously.

The gentleman gave us a graphic view of the Jewish nation, and descanted upon their miraculous preservation, though in dispersion. And what is it that is causing the Jew to act as he does, to live among other nations and take no interest in the soil? Is it truth or error? It is his error in believing that his Messiah has not yet come; and when he does come the Jew is resolved to go back to his own country. Is it truth or error, that is having this influence upon him? I affirm it is error, and I cannot see how a contrary position can be maintained for a moment.

I now approach the points embraced in my friend's last speech. But before I commence, permit me, in order that my friend's memory may be refreshed, to call his attention back to the "ten toes" of the great image mentioned in Nebuchadnezzar's dream; and to the "*ten horns*" of the beast which the Prophet Daniel saw. We have shown, from authority which has not been questioned, that these represent the same thing, and that my friend's representation was not a correct one, inasmuch as he put *nine toes* on one foot, and only *one* on the

other; and that *three* of the toes were plucked off long before these ten divisions commenced. And here comes the question of the restoration of the Jews, and of the throne of David. Permit me to remark, in this connection, that the whole of my friend's last speech was upon a question other than that in debate. I think if I had made an objection at the proper time, and submitted the question to the Moderators, they would have decided in my favor. Suppose my friend proves that the Jews are to go back again to their own country, that will not disprove the fact of Christ's having set up his Kingdom on this earth. I make this remark not because I want to have this question decided against him, for I hope, on the contrary, that he may be permitted to develope all he has to say in relation to a *future* and *earthly* Kingdom. I think I can expose the fallacy of his doctrine, to the entire satisfaction of every individual in this audience. I am anxious, therefore, that he should go on and say all he has to say upon this subject, *provided* he has *time*, after answering the arguments I have presented. I want him to give his views fully, that I may show that they are predicated upon a wrong interpretation of the Scriptures.

Let us refer to Luke i. 32, 33, which the gentleman has designated "the Rock of Gibraltar." "He shall be Great, and shall be called the Son of the Highest, and the Lord God shall give unto him *the Kingdom of his father David:* And he shall reign over the house of Jacob forever," &c. He also re-

ferred to II Samuel vii. 12: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his Kingdom." And he referred to the following passages: I Chronicles xvii. 11; xx. 5: Jeremiah iii. 14: Psalms lxxxix. 3: Acts xv. 14, &c.

All of these he quoted for the purpose of proving what I should have admitted, and what I admit now, that the Scriptures use the words, "the throne of David," as applicable to the throne of Christ. In fact, the terms are synonymous in this connection. I do not admit, however, that he has applied the Scriptures correctly. But though I admit that Jesus Christ was to sit upon the throne of David, I will show, by undoubted authority, that David's throne is already occupied by Christ, in the sense in which these expressions are intended in the portions of Scripture in which they occur.

The last passage of Scripture to which I have referred, is of itself sufficient to prove this point. I allude to Acts xv. 14–16: "Simeon hath declared how God at the first *did visit the Gentiles*, to take out of them a people for his name. *And to this agree* the words of the Prophet, as it is written, After this I will return, and will build *again the Tabernacle of David*, which is fallen down: and I will build up again the ruins thereof: And I will set it up."

I have already quoted a passage from the 2d chapter of the Acts of the Apostles, where the same

point is clearly established by the inspired Apostle. I allude to the verses 31–36: "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens, but he saith himself, the LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ."

Here it is affirmed that God "*has* raised up Christ," and that he has raised him up in direct reference to the statement made by the Prophet—that he was "raised up to sit upon the throne of David." In order to show more conclusively that this is true, I shall produce the concurrent testimony of Dr. Thomas. He says, in his work entitled "Elpis Israel," page 174, "When the Apostles preached on the day of Pentecost, they announced that *God had* raised up *Jesus* to sit *upon the throne of David.*"

My friend inquires whether it is true that Christ sits upon the throne of David? He is quite too *literal* in his interpretation of this verse, but is figurative enough when he seeks to make the "*ten toes*" represent ten kingdoms. The principal difficulty that seems to be connected with his arguments is in

supposing that the phrase, "throne of David," is used literally. It so happens that this throne was the throne of God. God was the King over the Jews, and when they rejected him, he gave them another King—David—to fill his place, and hence this figure, "the throne of David," which represents the throne of God. Christ sits upon the throne of David, in the sense of sitting on the throne of God. David had no throne in reality; he had the throne of God, and that he was permitted to occupy. This was esteemed a regal throne in conformity with the constitution of the Jewish nation; and hence arose the figure which is here referred to. This, it appears to me, explains all that my friend has said upon this subject.

I will merely say, in relation to this matter, that when my friend shall have developed himself fully upon Christ's reign on earth, and the supposed fact that he is to occupy the *same* throne that David sat upon, I shall be prepared to enter into a more minute examination of these points.

In the mean time, I wish to remind him that I have submitted a whole phalanx of arguments in support of the affirmative of this position to which he has made no reply as yet. I regret that there is but little prospect of his having sufficient *time* to do so, since his object seems to be, to go on and produce testimony in support of his views without referring to those which I present.

[*Time expired.*]

MR. MAGRUDER'S FIFTH REPLY.

Mr. President and Gentlemen:

I am happy to hear my friend say that he is sorry to see that I have so little time left, because he thinks it improbable that I will be able to establish my proposition within the brief period which now remains for discussion. In order to test the sincerity of the gentleman in this remark, I now propose to him to continue the debate for the balance of the week.

[Mr. ORVIS here remarked that it would be impossible for him to do so, having had engagements elsewhere, which he felt bound to fulfil.]

MR. MAGRUDER.—You see, then, why time is so precious to me. Indeed, the amount of available testimony which I had, led me to think from the beginning, that the time prescribed for this discussion was altogether inadequate, and hence it is that I have been so hasty in the presentation of my views, always prepared to pursue the discussion, if possible, beyond the limits of the period assigned for each speech. In fact, in every instance that I have spoken, the announcement that my time had expired, came upon me quite unexpectedly. I have been thus far unable, for want of sufficient time, to refer to several remarks of the gentleman, but hope to do so, however, in due time. If I fail to do so from want of time, I trust a reply will be furnished by what has been exhibited to you from the Bible.

If I can succeed in presenting in due form, the testimonies contained in that book, you will, I am confident, be furnished with an irresistible reply to every argument which the gentleman has advanced. As the proofs involved in the consideration of this question of the establishment of Christ's Kingdom upon the earth, are referred in terms to the predictions of the Ancient Prophets, and the preaching of John the Baptist, I will call your attention again to what is contained in those predictions, that you may compare them with what the gentleman affirms, and be able to decide which is the highest authority. I proceed, then, to offer you further testimony upon these points—the character of the king, the subjects, the kingdom, the metropolis, and the other elements which have been adverted to in this connection.

In the 47th Psalm, beginning with the 1st verse, we read: "O clap your hands, all ye people; shout unto God with the voice of triumph; for the Lord Most High is terrible; he is a *great King over all the earth*. He shall subdue the people under us, and the *nations* under our feet. He shall choose our inheritance for us, the excellency of Jacob whom he loved." Again, in 7th verse: "For God is the *King of all the earth*, sing ye praises with understanding. God reigneth over the heathen; God sitteth upon the throne of his holiness. The princes of the people are gathered together, even the people of the God of Abraham." Who are

they but the Jews? "For the shields of the earth belong unto God; he is greatly exalted."

Can you find that that has been fulfilled in this Kingdom which the gentleman has been speaking of? We advance another step, and ask you to see what is written in the 122d Psalm: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. *For there are set thrones of Judgment, the thrones of the house of David.* Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake I will now say, Peace be within thee; because of the house of the Lord our God, I will seek thy good."

"The thrones of the house of David." I have shown you already, other verses where reference is had to the *throne* of David in the singular; and indeed, according to the popular creed and phraseology, it is taken for granted that there is only one "throne of David." You remember the testimony of the angel to Mary in reference to Christ, of whom it was announced that he should sit upon the throne of David! But here are the thrones of the house of David in the plural. Now, I wish here to recall attention to what Christ said to the Apostles, when

he remarked: "In the regeneration, when the Son of man shall sit upon the throne of his glory, you (my Apostles) shall sit upon *twelve thrones*, judging the twelve tribes of Israel. Here we have the thrones of the house of David, or, in other words, the twelve thrones on which, in conformity with Christ's promise, they were to sit.

I submit to you the probabilities in regard to the truth of the two propositions here argued before you. The gentleman affirms that these poor friendless fishermen, who were with Christ on earth, were actually celestial kings at that time, ruling over the twelve tribes of Israel—men who were almost daily flogged, publicly whipped in the market places—men who were persecuted from city to city, and made a spectacle of reproaches and shame where ever they went! Can we suppose that when God sets a King upon his throne He will permit him to be treated in this manner? Never, never; you cannot believe it. You can as easily believe that by stretching forth your hand you could pluck down the sun from his place in the heavens.

Again; here, you see, there is a time when the tribes of the Lord shall go up to Jerusalem. Are they there now? Were they there when the Apostles and Christ were in Israel? No. Yet you see the thrones are associated with the gathering of the tribes into Jerusalem. How can the Apostles occupy the thrones unless they be where the thrones are? Let me call your attention to another passage appertaining to this subject. In the 132d Psalm 11th

and succeeding verses, we read: "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children also shall sit upon thy throne for evermore. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever, here will I dwell, for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation, and her saints shall shout aloud for joy. Then will I make the horn of David to bud; I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish." Now, I will call your attention here to some facts which you will find recorded in the 26th chapter of Leviticus: "If ye walk in my statutes, and keep my commandments and do them, then I will give you rain in due season, and the land shall yield her increase; and the trees of the field shall yield their fruit. And I will give peace in the land, and ye shall lie down and none shall make you afraid; and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword." Again, in 11th and 12th verses, we read: "And I will set my tabernacle among you; and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people." In the 25th chapter of same, 23d

verse, we find that the Lord affirms, he will not give the land for ever. He says: "The land shall not be sold for ever; for the land is mine; for ye are strangers and sojourners with me."

Now here is evidently presented to us, in all these quotations, a picture of the state of things which will exist in the land of Israel, when the Kingdom is restored to that land, when the Messiah and the Apostles are seated on the thrones of the house of David, and reigning in great power and glory. If that happy era is now in existence, why, we ought to expect, under this Kingdom, to see the land and the people of Israel enjoying the high prosperity, and occupying the exalted position which these prophecies describe. Yet who will venture to assert that either the land or people of Israel, have ever been thus blessed? There existed at one time, among the Jews, an institution under which a person holding property for fifty years should give it up; thus recognizing the fact, that he had no permanent right in the soil which was God's. But God has never given it yet to any human being as his own inheritance. There is but one man to whom the promise of the land for ever has been made by God, and that is to Abraham and his Son Jesus Christ; and we ask you if that promise has ever been fulfilled? No one will hesitate to say that it has not. What is the nature of this promise? Why, that Christ will come and take possession of the land as Abraham's seed, and rule in Abraham's presence over the children of Israel, distributing

among them those blessings which we find recorded in the 132d Psalm, 15th verse: "I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation, and her saints shall shout aloud for joy. Then will I make the horn of David to bud. I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish."

If that has been fulfilled, we know not when and where. But again, turn to the 110th Psalm: "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion—rule thou *in the midst of thine enemies.* Thy people shall be willing in the day of thy power. * * * The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen—he shall fill the place with dead bodies—he shall wound the head over many countries."

Has Christ ever ruled in the midst of his enemies? "Thy people shall be willing in the day of thy power." We saw on yesterday they were not willing.

"He shall strike *down Kings*," &c. Has he done that yet?

"He shall fill the places with the *dead bodies* of those who oppose his will." Has that happened too?

But I go on with a little further testimony on this

subject. I want now to call your attention to the 23d chapter of Jeremiah, 5th verse: "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice *in the earth.*"

The *earth* is to be the theatre of his reign.

Again—"In his days Judah shall be saved, and Israel shall dwell safely, and this is the name whereby he shall be called, "THE LORD OUR RIGHTEOUSNESS." Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt, but the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land."

Now, where are the Jews most numerous? In the north country, relatively, to Judea. They are found more numerously in Hungary, Poland, Russia and Turkey, and countries adjacent thereto, than in any other country in the world. And if you look at the map, you will find, in fact, most of the countries in which they are said to reside, *north of Judea.*

"They shall dwell in their own land." Have they been gathered out of all countries, to dwell in their own land? By way of showing that the Scriptures teach the same doctrine everywhere, I will now read from the 11th chapter of Isaiah, 11th and 12th verses: "And it shall come to pass in that

day, that the Lord shall set his hand again the *second time* to recover the remnant of his people, which shall be left, from Assyria and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shina, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and *gather together the dispersed of Judah from the four corners of the earth.*"

He will do this a *second* time. Did he not do it once when he gathered them from the Babylonian captivity. He will do it again. In Jeremiah xxxiii. 11th and succeeding verses, we read: "The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall praise the Lord of hosts, &c. For I will cause to return *the captivity of the land as at the first*, saith the Lord. Thus saith the Lord of hosts, Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be a habitation of shepherds causing their flocks to lie down, &c. In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord. Behold the days come, saith the Lord, that I will perform that good thing which I promised to the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up

unto David; and he shall execute judgment and righteousness in the land. For thus saith the Lord, *David shall* never want a man to sit *upon the throne* of the house of Israel." Now take notice of that declaration. Suppose God had not provided for this contingency, where would you now find a man of the family of David to sit upon this throne? You would not find one at all. The Jews do not know what tribe they belong to, and if it were necessary now to choose a man from the tribe of Judah, you could not find one. Therefore, God, to provide for this King, has put his son at his right hand in the heavens, and hence he says: "David shall never want a man to sit upon the throne of the house of Israel."

Again, in the 25th and 26th verses of the same chapter, we read: "Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob; for I will cause their captivity to return, and have mercy on them."

All these Scriptures, upon my friend's hypothesis, go for *nothing;* for you have heard the declaration that he made here this morning, with the Bible in his hand, and in the face of this people, "that there were *no Jews* upon the face of the earth."

Mr. Orvis.—Religiously speaking.

Mr. Magruder.—Religiously! Now, pray where

are they, in any other sense, or in what other sense? If you find anything in the religion of God that talks about the non-existence of the Jews, religiously, I will concede that the statement has some foundation. In the absence of such evidence, I must decline to take his testimony in preference to the word of God. But we go further, and present you more testimony. In the 24th chapter of Isaiah, 19th verse, we read: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage," &c. &c. Again, in 23d verse: "Then the moon shall be confounded, and the sun ashamed, *when the Lord of hosts shall reign on Mount Zion, and in Jerusalem, and before his ancients gloriously.*"

Has that been accomplished too? Has that passed away? If the 30th verse of the 1st chapter of Luke's testimony be an impregnable Gibraltar in the gentleman's way, as I said, I submit to you, my friends, whether the 23d verse of the 24th chapter of Isaiah is not another *Sebastopol?* Let him rally his allied forces, and bring to bear upon this fortress all the artillery which he can plant in position, and then see if he can shake even the smallest stone in this structure? I ask you now, my friends, as intelligent people—I appeal to you as candid men and women—can you believe that this Scripture has ever been fulfilled: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall

reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

If this has not been fulfilled, then, if it means anything, it remains to be fulfilled. If it never is to be fulfilled, how can the word of God be verified? What is said in the Scriptures, is nothing more or less than a cunningly devised fable. It is not worth while to say that this is *figurative*. Every thing that does not harmonize with the gentleman's idea, is set down as mere theory, and a meaning and application ascribed to it altogether inconsistent with that plain interpretation of which the language is naturally susceptible. There is a great difference between the gentleman's *hymn book theory*, and the theory here propounded. This is God's theory, while the gentleman's is nothing more than man's invention. This is intended to present the glory of that institution which God intends to plant in Zion, when Jesus shall be King, which is to be long after the day of Pentecost. I now offer some further testimony on the point of the Metropolis or Capital City of this great Kingdom. Here I refer you to a passage in Christ's Sermon on the Mount, where he says: Matthew v. 34, 35: "Thou shalt not swear by Heaven, for it is God's throne; nor by the Earth, for it is his footstool; neither by *Jerusalem, for it is the City of the Great King.*"

[*Time expired.*]

MR. ORVIS' SIXTH SPEECH.

Mr. President and Gentlemen:

I do not intend, at this time, to reply to my friend's last speech. I do not discover in it any new features which demand particular notice at this time.

I will merely suggest to him, that there are some difficulties in the way, which prevent the carrying out of his views of the Scriptures.

He has several times called my attention to the fact, that the ten tribes were in dispersion, and that consequently the Apostles could not have been judging for the twelve tribes of Israel in those days. I will read from James i. 1, merely to indicate an argument which may be of some importance to him before he quotes other passages in this connection: "James, a servant of God, and of the Lord Jesus Christ, *to the twelve tribes*, which are scattered abroad, greeting." I only read this by way of a suggestion.

I will now read one, and only one, of the numerous passages which he has quoted, the bearing of which, upon the question under discussion, I am unable to comprehend. I am in doubt whether he himself could show their application in this respect. The passage to which I allude is Jeremiah xxxiii. 7: "And I will cause the captivity of Judah, and the captivity of Israel to return, and will build them up as at the first." I will not occupy the time of

the audience with any special commentaries upon this passage, but will proceed to refer to other arguments which I have not yet fully disposed of.

My friend read the whole of the second Psalm on yesterday, and made some comments upon it. Now, it is always a safe thing to rely upon the commentaries of an inspired man upon the works of another inspired writer. If we can find that Christ or the Apostles have given us a commentary upon any passage, it must certainly be relied upon In the 2d Psalm we read: "Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord and against his Anointed, saying, let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision," &c. &c.

I will now read from Acts iv, beginning at the 24th verse. The language is in the form of a prayer, by some of the Apostles, to God, when they had been very cruelly maltreated by their opponents. While thus circumstanced, they lifted up their eyes to God, and sought his aid to enable them to preach his word: "And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven and earth, and the sea and all that in them is; Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers

were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings."

So, then, we have the authority of an inspired man for saying that the second Psalm has been fulfilled. But there is still another instance in the New Testament, in which this second Psalm is alluded to. In Acts xiii. 32, 33, we read: "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God *hath fulfilled* the same unto us their children, in that he hath raised up Jesus Christ: as it is also written in the *second Psalm:* Thou art my son; this day have I begotten thee," &c. &c.

This testimony is very clear and conclusive upon this point.

I will now proceed with the regular line of my arguments upon the subject of the Kingdom of Heaven. I have already adduced testimony from the ancient Scriptures proving that the Kingdom was to be set up. I have shown, also, that the "time was fulfilled," and that "*the Kingdom was at hand.*" I have examined into the preparatory arrangements, and traced them to the organization of that government, until we have seen the Son of man, or the King, ascend up to heaven. I have

shown, also, that he is now in actual possession of the throne, and that every thing has been done "in his name," or by his authority. In the 13th chapter of Matthew, we have a series of parables designed to illustrate the nature of this Kingdom. Among them is the parable of the tares and the wheat, which is explained in verses 37–43: "Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the Kingdom; but the tares are the children of the wicked *one;* the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his Kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their Father. Who hath ears to hear, let him hear."

Here we have an allusion to a Kingdom not only set up, but a Kingdom into which, unfortunately, some persons get, who are not entitled to a place therein. And we have it declared that the time is coming when these shall be "*gathered out*" of this place, and when the righteous shall shine forth as

the sun in the Kingdom of their Father for ever and ever.

My next, or fourth argument, is founded upon the contrast in certain phraseology used *before* and *after* the death of Christ, in reference to "the Kingdom" and "the gospel of the Kingdom." Previous to the resurrection and ascension of Christ, the "*Gospel* of the Kingdom was preached." Mark i. 14: "Now after that John was put into prison Jesus came into Gallilee, preaching the *gospel of the Kingdom of God:* and saying *the time is fulfilled;* and the Kingdom of God is at hand: repent ye, therefore, and believe the gospel." But after the resurrection of Christ, the *Kingdom itself* is preached, and not merely the gospel of it. This is an important distinction; because "the gospel of the Kingdom" is defined to be this: that "the time is fulfilled, and the Kingdom of Heaven is at hand." This was called the "glad tidings," that the Kingdom was about to be set up. We read in Acts xx. 25: "And now behold I know that ye all, among whom I have gone preaching *the Kingdom of God,* shall see my face no more."

Here we have, previous to the death and resurrection of Christ, the preaching of the *gospel,* or, as it is called, the "glad tidings" of the Kingdom being about to be set up. And after this, that is, after Christ's resurrection, we have the Apostles "preaching things concerning the Kingdom of God and the name of Jesus Christ," or the authority of the King

I now approach another point of great magnitude in this investigation. My opponent and myself both believe that Jesus Christ is personally to come on the earth again. We both believe that that event is yet to take place; and now the question arises in regard to certain important transactions that shall take place in conjunction with this event. My friend says that when he comes he will come for the purpose of establishing this Kingdom—the very Kingdom I am endeavoring to show you has been set up more than eighteen hundred years ago.

We have some writings in Scripture going to show what Christ shall do when he comes. We read in John v. 28, 29: "Marvel not at this; for the *hour is coming* in the which all that are in the graves shall hear *His voice;* and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

I want you to notice that the words "hour" and "voice," are both in the singular number.

I read, again, from Matthew xxv. 31, 32: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats."

Again, II Thessalonians i. 7–10: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty an-

gels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; *When he shall come to be glorified* in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

These texts of Scripture are quoted for the purpose of showing that WHEN Christ comes, there will be an UNIVERSAL RESURRECTION. I repeat this emphatically, for I know my friend believes there will be *two resurrections* at an interval of one thousand years, (which period is known as the Millennium.) This doctrine is founded upon a text of Scripture that will be duly considered by-and-by. I have quoted these texts, then, to show that there will be one universal resurrection; and that this will take place when Jesus Christ comes upon the earth. And there will be not only a resurrection, but also a General Judgment, for we shall all be called before Him and judged, and our final destiny will be then fixed, that destiny about which we were inquiring during the first two days of this discussion.

I will now present you a series of passages for the purpose of showing, not only that the Kingdom is set up, but that we are actually *in the Kingdom*. Colossians i. 12, 13: "Giving thanks unto the Father, who hath made us *meet* to be *partakers* of the inheritance of the saints in light; who *hath* delivered us from the power of *darkness* and *hath translated*

us into the Kingdom of his dear Son." I Thessalonians ii. 12: "That ye walk worthy of God who *hath* called you *unto (eis,* INTO,) his Kingdom and glory." Revelation i. 9: "I, John, who also am your brother and companion in tribulation, and *in the Kingdom,* and patience of Jesus Christ."

Now these testimonies, my friends, seem to be perfectly conclusive upon the point in debate. I have proved from Daniel that the Kingdom was to be set up, and that it was to be set up in the days of the kings of the Roman empire. My friend has not disposed of that argument. I have called his attention to it, as well as the attention of the audience, that they might bear in mind how I endeavored to elicit his views upon that subject. And although he told us, in his first speech, that that point was the "very *battle-field*" of this debate, he has, nevertheless, failed thus far to advert to it again. It is a most significant fact in this discussion, that the "very battle-field" has been thus deserted. I hope the audience will keep their eyes upon this passage of Daniel.

In the next place, I have presented before him New Testament authorities to show that Jesus Christ is now in actual possession of the government of the universe; and to these he has made *no reply, not even an allusion!!*

One of the texts that my friend quoted, in his last reading, was one going to show that Christ "should rule in the midst of his enemies," and he inquires if that is so now? If he is now ruling in the "midst

of his enemies?" Why, certainly! If all were his friends, and all submitted to his government, as my opponent's theory implies, then there could be no ruling in the midst of his enemies. It so happens that the "children of the Kingdom" are yet in this world; and there are many amongst them who are not willing to acknowledge the Messiah's reign, while there are others who are insisting that he is not ruling at all. This is an important point. If he is ruling among his enemies, then both his friends and his enemies must be on the earth at the same time. There are many who are obedient to his government now, while there are others who are not. I have shown that, in consequence of his exaltation to the right hand of God, everybody OUGHT to bow to him. And the question might be raised: Ought they, if his reign has not yet commenced?

I now propose to introduce another argument, which, I apprehend, will also be conclusive upon this point, and which, to some extent, has been presented before. It is founded upon the fact that Jesus Christ is declared in Scripture to be "THE CHRIST," or the ANOINTED. I intimated in my introductory remarks, that I regarded this question as one of great importance—that I considered a denial of it as equivalent to a denial of Christianity itself. And I propose now to occupy your attention on this point for the few remaining minutes I have.

What do we mean by the word "*Christ*," or *Kristos?* It is an *adjective*—though used in the common version as a noun. It is, however, an *ad-*

jective; and as "adjectives belong to, and qualify nouns, expressed or understood," there must, therefore, be a noun connected with it. This adjective frequently occurs in the Scriptures without any noun, in which case a noun must be supplied in order to make sense. The question arises here, what noun are we to supply in connection with the word "*Christ?*" We find in the writings of Dr. Thomas a passage, which has already been read here, in which he supplies the word "*King,*" and I think very properly. Jesus was *the Christ King*, or the *Anointed* KING. But in order that we may see the propriety of supplying this word, we must go back to the history of the Jews, and advert to the fact that there were *two* classes of persons among them who were inducted into their offices by means of an ANOINTING, and to whom, therefore, the word *Kristos*, Christ, or *Anointed*, was applied. These two classes were their *Kings* and their *Priests*. It was with reference to the application of this word to these classes of persons, that the word *Christ*, or *Anointed*, came to designate the expected Messiah of the Jews. When we find the word *Christ*, therefore, in the New Testament; it means, as Dr. Thomas translates it, "*King Anointed.*" But it may be asked, why not supply the word "*Priest?*" Why not understand that Jesus is *Christ*, because he is "*Priest* Anointed?" To this I reply, this only increases the force of my illustration. We have a most significant point here, derived from the remarks of the Apostle Paul, in his letter to the He-

brews, where he treats of the Priesthood of Christ. What *kind of a Priest* was he? He was a Priest after the order of Melchisedek. And what kind of a Priest was Melchisedek? He is represented as Priest and King at the same time, and a distinguished type of Christ. Paul says, that besides being "Priest of the Most High God," he was first, "by interpretation, King of Righteousness, and after that also King of Salem, which is King of Peace." He was neither a King nor a Priest *prospectively;* but he was a King actually, and a Priest actually—a ruling Monarch, and at the same time a Priest offering up sacrifices to God. These two offices were combined in him; and he is set forth as a *type* of Christ. Hence the word *Christ,* in its application to the Saviour, means that he was ANOINTED PRIEST and KING at the same time. It is true that when he is said to have been anointed "to preach the gospel to the poor," during his pilgrimage upon earth, he was not, strictly speaking, a Priest after the order referred to. In fact, Paul says, he was not a Priest while on earth at all; but he became one when he entered into the presence of God, and offered himself once for all; and he is now the medium through which our petitions are offered up to the God of the universe. And it was not until after the ascension of Jesus that Peter said: "God hath made that same Jesus, whom ye have crucified, both LORD and CHRIST."

When Jesus, therefore, is called "*Christ,*" it

means something. And what is it? Why, that he is the anointed King and Priest—that he occupies these two positions and is acting in both these capacities. Not that he is *Priest* now, and will act in the other capacity by-and-by; but that he combines, in his present position, both these characters in the fullest possible sense—being a Priest after the order of Melchisedek, who was King and Priest at the same time. If my friend proves that he is not now a King, he will also succeed in refuting the statement of Paul, that he was Priest after the order of Melchisedek. To deny that he is a King is, also, to deny that he is Priest.

I want the audience to take special notice of this point, because it is one of great importance. I do not charge my friend with infidelity, *personally;* yet I have no doubt but such is the tendency of the doctrine which he advocates. I know he would discard it if he thought it partook of this character. But while I must accord to him the merit of being something of a logician, and though I am not disposed to question his sincerity, I would say that his doctrine seems so utterly inconsistent with what is written upon these subjects, as to render it a matter of very little difficulty to comprehend its errors.

There is another point I wish to make, in reference to his arguments as to the improbability of Christ's reigning in the midst of his enemies, and that is, that the hostility of any portion of his subjects, refusing to submit to his government, does not

invalidate his power, either in respect to his character as King or Priest. He can be both, nevertheless; nor can the contumacy of a portion of those who are in his dominion impair, or diminish, his power and efficiency in either respect.

We want the fact to be borne in mind, that this controversy involves *the truth of Christianity!*

And, in this connection, I might with propriety, call attention to a statement of some significance, having a direct bearing upon this subject, which I made in one of my speeches yesterday. I said I was happy to believe that there were many *Christians* among those who belonged to his church—that there were a good many among them bowing in submission to Jesus Christ. He denies that they are *subjects* of Christ or his government. Bear that fact in mind, my friends.

There was another fact developed at a previous stage of the controversy, viz: My opponent stated that "the Christian age had not yet commenced." Are there no Christians now? I should think there were. But how could there be, if the Christian age had not commenced? Is my friend a Christian? I should regret it if he were not. We understand that the Christian age commenced when Jesus Christ was anointed—anointed to be Priest and King—when he took his seat at the right hand of the Father in heaven; and it commenced on earth when the Apostles received their power from Christ. I now repeat my assertion, that the Kingdom commenced when the King took his seat upon the right

hand of the Father, and when kings, thrones, principalities and powers were made subject to him.

[*Time expired.*]

MR. MAGRUDER'S SIXTH REPLY.

Mr. President and Gentlemen:

I have a few more testimonies to offer from the old Scriptures, and then I shall go to the New Testament; and when I dispose of this, I shall pass in review the testimony and arguments which have been adduced on the other side.

We have set before you a great deal of testimony about the kings, subjects, and other matters appertaining to God's Kingdom. We now desire to submit some further testimony about the location of the Kingdom. We shall first refer to the 59th chapter of Isaiah, 20th verse: "And the Redeemer shall come *to Zion*, and unto them that turn from transgression in Jacob, saith the Lord."

Again, in the 60th chapter, 1st, 2d and 3d verses, we read, in reference to Jerusalem: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee! For behold the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee: and the Gentiles shall come to thy light, and kings to the brightness of thy rising."

Did the Gentiles ever come to the light and rising of Jerusalem? If so, when and where?

I will now read the 5th verse of same chapter: "Then thou shalt see and flow together, and thy heart shalt fear and be enlarged; because the abundance of the sea shall be converted unto thee; the forces of the Gentiles shall come unto thee."

Certainly that is reversing the order of things. The Gentiles never were there—never brought dignity, wealth, or glory in tribute to Jerusalem!

Again, in 8th verse, it is written: "Who are these that fly as a cloud, and as the doves to their windows?"

Are not men whirled along through the air now? By what process? By the swift rail way car, by the flying steam ship, and might we not mention, as probable means for the fulfilment of this prophecy, the air balloon: "And the sons of strangers shall build up thy walls, and their King shall minister unto thee; for in my wrath I smote thee; but in my favor, have I had mercy on thee!"

12th verse: "For the nation and kingdom *that will not serve thee shall perish;* yea, those nations shall be *utterly wasted.*" When? When the great King shall sit upon his throne. "The glory of Lebanon shall come unto thee; the fig tree, the pine tree, and the box together, to beautify the place of my sanctuary," &c. Again, in 18th verse: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders," &c. Is that the case now! Are there not plundering Arabs who do violence to the travellers in that region? We know it to be matter of daily occur-

rence. How can the gentleman reconcile that fact with his theory in regard to the Kingdom, I am really at a loss to know. If, according to his arguments, the Kingdom of God be now established, such things could not exist. His error seems to me to be too plain and clear for doubt. But I will proceed. I will now read from the 19th verse: "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." What magnificent imagery is this! Here is true, real, genuine, heart-stirring poetry, better than that of the gentleman's hymn book.

21st verse: "Thy people also shall be *all* righetous; they shall inherit the land *for ever*—the branch of my planting, the work of my hands, that I may be glorified."

Yes, did not God choose out Abraham and plant him there? Did he not show him the land and say, "I plant thee and thy seed forever there, that I may be glorified"—a promise evidently unfulfilled, and therefore in the future.

"Salvation is of the Jews," affirms Jesus of Nazareth." Yes, for it is through that people and Kingdom, that all men and nations are to enjoy salvation. There is something plain and definite about the *Capital City*. You heard the gentleman, in his remarks just now, say: "I agree with my friend that there must be a King—that there must be a Kingdom—that there must be subjects and a territory."

He stopped there. Must there not be also a throne? Must there not be a metropolis? Where is the metropolis of his Kingdom? The place—the City of the great King—is Jerusalem. Is that the metropolis of the present day? I should suppose not. I want to know where he is going to locate the metropolis of this wonderful Kingdom he talks about? Will he presume to say that the metropolis of *his* Kingdom is Jerusalem? He says the Kingdom is here now; if so, in the name of reason, must there not be a metropolis? God's Kingdom, mentioned here, will have a metropolis, but the gentleman's Kingdom has none!

I will read the 1st verse in the 66th chapter of Isaiah, which will be found pertinent to these views: "Thus saith the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?"

Again, in the 8th verse, we read: "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth children."

That is what God says. Who ever heard of a nation being born in a day? And yet he says *his* nation will be. Yes, it will be when the time comes. I could stay here for a day or a month, and submit proofs upon this proposition, which would not fail to convince any enlightened person, that when the Lord will come to Jerusalem, he will

found his throne there. I could also develope before them what shall be the state of things when he will come there, for it is all written in this Book of wonders, (The Bible.)

Let me now refer you to the 66th chapter of Isaiah, 10th verse: "Rejoice ye, with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her."

12th verse: "For thus saith the Lord, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream."

Again, in 15th verse, we read: "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword, will the Lord plead with all flesh; and the slain of the Lord shall be many."

Yes, God will visit the wicked nations with a just retribution in war. I could not but wonder to see the gentleman rise before this audience with the gravity, coolness and deliberation for which he is more remarkable than any man whom I have ever met, and with great zeal for the honor of the Lord, repudiate the idea of Christ's coming, as he said, "*to plunge his sword* into the wicked," while, with much astuteness of argument, and no little tact, he has been laboring for the last two days to prove that the Lord will come to torment that very class of persons with fire and brimstone in the surging cauldrons of hell for ever and ever!

I will proceed with my testimony. In the 19th

and succeeding verses of same chapter we read: "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul," &c. "And they shall bring all your brethren for an offering unto the Lord, out of all nations," &c. 24th verse: "And they shall go forth, and look upon the carcases of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh."

This is my friend's doctrine of eternal torment, again: "For their *worm* shall not die." Here you perceive the application of it. Christ makes a statement to the Jews, showing them that they were threatened with this very punishment, which is to consist in their death, and their carcases being cast out into the valley of Jehosephat, there to remain unburied until the worm shall feed upon them; for the "worm dieth not," because it is kept alive by the corruption; nor can the fire be quenched, because of the material which supports the combustion. Try the gentleman's theory, both in regard to the Kingdom and this other subject we have discussed, and you will find that he proves too much, for he not only makes out, by the same argument, that there are immortal souls, but immortal *worms* also. But we have higher game than to stop to prove the gentleman's inconsistencies. I will not, therefore, quote any further testimony from the Old Testament, although there is much more that I could adduce had I sufficient time to do so. I proceed now

to submit testimony from the New Testament upon this subject. Let me refer you to the 19th chapter of Luke, 11th verse: "And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought *that the Kingdom of God should immediately appear*. He said, therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, occupy till I come. But his citizens hated him, and sent a message after him, saying, we will not have this *man* to reign over us. And it came to pass, that, when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, be thou also over five cities. And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man: thou takest up that thou laidest not down, and reapest that thou didst not sow. And he saith unto him, out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest

that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, take from him the pound, and give *it* to him that hath ten pounds: (And they said unto him, Lord, he hath ten pounds:) For I say unto you, that unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me. And when he had thus spoken he went before, ascending up to Jerusalem." Now you perceive that here was a parable the Saviour spoke to the Apostles, for the purpose of dispossessing their minds of this very phantom into which the mind of our friend here is inveigled: that the Kingdom was then about to be set up. He shews them that so far from it, the Son of God is first to go into a far country. Where is he gone? To the right hand of God. For what purpose? *To receive for himself a Kingdom* after he shall again come upon earth—his citizens, or subjects, having refused to acknowledge his reign over them when here. Is not his *return* absolutely necessary, then, in order to establish that Kingdom? If he is again to receive it, is it possible for him to do so until he returns? Peter says, as we saw: "Repent ye, therefore, and be converted, that your sins may be blotted out, *when* the times of refreshing

shall come from the presence of the Lord. And he shall *send Jesus Christ*, which before was preached unto you." Let him get over the 19th chapter of Luke if he can, and show you that the signs there recorded, which shall indicate the approach of the time when this Kingdom shall be established, have already occurred. If he does then I will concede that his arguments have some foundation.

But we go a little further, and ask your attention now to the 1st chapter of the Acts of the Apostles, 6th verse: "When they, therefore, were come together, they asked of him, saying, Lord, wilt thou at this time restore again the Kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons which the Father hath put in his power."

In the 2d chapter of Acts we find the declaration, that the Lord was raised up to sit upon the throne of his father David; and the gentleman affirms, that because this is said of him, he must *now* be in David's throne, just as if that result was absolutely necessary to fulfil the Scripture. Is this so? Does it follow that because the eldest son of Queen Victoria is raised up to sit upon the throne, as indeed the Prince of Wales is, that he is now in the actual occupancy of her throne. I know the gentleman can present strong arguments, and am satisfied, if he was not pressed to the wall, he would not resort to such interpretations as these, which vanish into air before the proofs that have been produced in your hearing. But we go on to ascertain the cha-

racter of the reign. By the way, I am here reminded of a statement of the gentleman—that there is no instance of the Apostles having preached the gospel *of the Kingdom* after the day of Pentecost. Well, really, that is a discovery. If they have not, he has convicted the Apostles of having most deliberately disregarded the plain injunction, and violated the express commandments which they received from their Lord and Master. Let us turn to the 24th chapter of Matthew, 14th verse: "And *this gospel* of the Kingdom *shall be* preached in all the world, for a witness unto all nations; and *then* shall the end come."

He commands the Apostles so to do, and affirms that this gospel of the Kingdom *shall be* preached for a witness among all nations before he comes; yet the gentleman says, the Apostles violated this command. That is his position as we understand his arguments, and I have no doubt every impartial individual present has taken the same view of them. If he believes this plain statement of the Saviour, he discards it when he denies that it shall be fulfilled. You may not find always these words, "the gospel of the Kingdom," in connection, but you find the Kingdom preached constantly by the Apostles; and I am not sure that there are not passages in which they are immediately found in connection with each other. In fulfilment of Matthew xxiv. 14, we find it recorded in the 19th chapter of Paul to the Colossians, 23d verse: "If ye continue in the faith, grounded and settled, and

the hope of the gospel which ye have heard, and which *was preached to every creature which is under heaven;* whereof I, Paul, am made a minister."

There the hope of the Gospel is preached. But let us look to another passage where the Kingdom is *substituted* for the Gospel, as the subject matter of the apostolic preaching. I read from the 24th verse of 20th chapter of Acts: "But none of these things move, neither count I my life dear unto me, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify *the gospel of the grace of God;* and now behold I know that ye all among whom I have gone preaching the *Kingdom of God,* shall see my face no more."

Here the *Gospel* and the *Kingdom* are preached by the Apostle as *one* and *the same.*

[*Time expired.*]

MR. ORVIS' SEVENTH SPEECH.

Mr. President and Gentlemen:

I shall, in the first place, examine some of those passages which my friend has brought forward from the New Testament in relation to this Kingdom. I do not intend to answer all these points now, because I have other arguments to offer, which I desire to place in their proper connection.

I now call your attention to Luke xix. 11, 12, for the purpose of making a comment upon that para-

ble, which, it appears, was spoken to those persons who thought the Kingdom was "*immediately* to come"—that is, that it was to come a little sooner than it really was to come. There were some who were disposed to make him King, and others who caused him to be crucified, while there were others who thought the Kingdom was to come *before he left this world.* He spoke to them this parable, to show that he should go away to receive it. Now, is not this the very thing I have been saying all the while? And yet my friend quotes this passage to prove that I am wrong. Why, it proves that I am right: it proves that Christ left this world, and "went into a far country to receive a kingdom." There is something else in this passage that is very significant. "But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us." There is something in this that applies forcibly to many. I do not intend to be personal in this matter. I hope I will not be so understood. I must remark, however, that it is somewhat strange that the gentleman should be placing himself so near the point of danger.

Let us now go back to Daniel vii. 9: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was *like* the fiery flame, and his wheels *as* burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thou-

sand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time."

There are some most beautiful figures of speech—such as "a fiery stream issued and came forth before him." I wonder if he understands this to be all *literal?* But I call your attention particularly to the 13th and 14th verses: "I saw in the night visions, and behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a Kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his Kingdom, *that* which shall not be destroyed."

Now, when did Christ receive a Kingdom? Why, when he came to "the Ancient of Days." He had been here in this world—a child in Bethlehem—had grown up to manhood—had taught the people, and died for their sins. He ascended on high, came near to the Ancient of Days, and then received a Kingdom; and having taken his seat upon the throne, commenced his reign.

The passage contained in the 1st chapter of the Acts of the Apostles, concerning the restoration of

the Kingdom, has been quoted several times, although it has no application to the subject in discussion. My proposition was not to prove that Jesus Christ had restored the old Jewish Kingdom, but that he set up a Kingdom; and the very fact that the predictions are predictions in relation to the *setting up* of a Kingdom, is a conclusive proof that it is not to be the restoration of an old Kingdom. I know that there are many persons who believe that the Jews will yet return to their own land; and my friend intimates, that if I do not believe his interpretation in regard to this matter, I do not believe what the Scriptures say. Let me say to him, that I do believe what the Scriptures say; but I doubt that he is giving the true meaning of them. He has read a great deal of testimony, some of which was in reference to the deliverance of the Jews from their Babylonian captivity, then in the future, and some which were mere figurative representations and declarations appertaining to the deliverance of the true children of Israel from the bondage of sin, through the merits of Christ's suffering and death.

I shall not go into this matter now, but shall proceed with the presentation of some arguments in reference to the restoration of the Jews, trusting to the legitimate results which may follow for a refutation of the arguments which the gentleman has presented upon these points. We must commence away back in the 12th chapter of Genesis, where we have an account of some promises made by God to Abraham. He is called out of Chaldea, and told to

go to a certain country designated. And God said he would make of *him* a great nation—(I do not understand this to be entirely literal, but that he would make Abraham's *descendants* a great and mighty nation)—and that he would make him prosperous, make his name great, bless him, and bless all that would bless him, and curse all that would curse him, and concludes by saying, "*and in thee shall all families of the earth be blessed.*" It was this promise that the Apostle Paul had under consideration, when he said, in Gallatians iii. 16, "Now unto Abraham and his seed were the promises made. He said not, *and to seeds*, as of many; but as of one, *And to thy seed*, which is Christ."

But there is a promise here in relation to the occupancy of certain territory. We read in verse 7, after Abraham had arrived in the land of Canaan: "And the Lord appeared unto Abram, and said, UNTO THY SEED WILL I GIVE THIS LAND: and there builded he an altar unto the Lord that appeared unto him." The same promise is repeated to Abraham in other language in Genesis xvii. 8: "And I will give unto THEE and to THY SEED AFTER THEE, the land wherein thou art a stranger, all the land of Canaan, for an EVERLASTING possession, and I will be their God."

I will now read from Exodus xii. 25, in relation to the *fulfilment* of the promise concerning this territory. The promise was made originally to Abraham, and addressed personally to him. There is an important principle that my friend overlooks in

the interpretation of the Scriptures, and that is, many things that were said directly to the Patriarchs were verified only in the persons of their descendants. He argues that there is a necessity for the resurrection of Abraham from the dead, in order that he may occupy this territory, which is not legitimate, since the promise was intended to be verified in his descendants—not in Abraham personally.

I will proceed with the reading of this passage from Exodus: "And it shall come to pass, when ye come to the land which the Lord will give you ACCORDING AS HE HATH PROMISED, that ye shall keep his service." I read again in Joshua xxi. 43: "And the Lord gave unto Israel *all the land which he sware to give unto their fathers,* and they possessed it, and dwelt therein." Again, in Deuteronomy i. 8, "Behold I have set the land before you; go in and possess the land, which the Lord sware unto your fathers, Abraham, Isaac and Jacob, to *give unto them and their seed after them.*"

Here we have not only the promise made to Abraham, but also a record of its fulfilment. We have also, in connection with this promise, an indication of the time during which they were to possess this land. In defining that point, an expression is used that must be deemed of importance in another connection. The word used to represent the perpetuity of their inheritance, in this instance, is that upon which I laid so much stress day before yesterday, when discussing the subject of the punishment of the wicked. It has turned out now, that the word

"everlasting," in the estimation of my opponent, does mean "*eternal;*" for he is insisting upon the eternity of their possession of the land of Canaan. Now, I understand the word "everlasting," on this question, just as I did on the previous one—that is, that it means *endless*.

It is true there are different opinions in reference to this matter; but it so happens, that some of God's promises have been conditional in their nature, and I shall endeavor to show that this is one of them.

Let us examine a little into the conditions which are connected with these promises. In Deuteronomy xxviii. we read: "And it shall come to pass, *if thou shalt harken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day:* that the LORD thy God will set thee on high above all nations of the earth. And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. Blessed *shalt* thou *be* in the city, and blessed *shalt* thou be in the field. Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed *shall be* thy basket and thy store. Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out. The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The LORD shall command the blessing upon

thee in thy store-houses, and in all that thou settest thy hand unto: and he shall bless thee in the land which the LORD thy God giveth thee. The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, *if thou shalt keep the commandments of the Lord thy God, and walk in his ways.* And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, *in the land which the Lord sware unto thy fathers to give thee.* The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thy hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the LORD shall make thee the head, and not the tail: and thou shalt be above only, and thou shalt not be beneath; *if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them. And thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to serve them.*"

Let it be remarked, in the first place, that this is a description of what should be the result if they complied with the conditions. It will be noticed, also, that in the eleventh verse there is reference to "*the land which the Lord sware unto thy fathers to give thee.*"

In the second place, we have what should be the result if they did not comply: "But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee. Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field. Cursed *shall be* thy basket and thy store. Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out. The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thy hand unto for to do, until thou be DESTROYED." Please take notice of that word "*destroyed*," because my friend insists that its meaning is "extinction of being." He also laid some stress on the word "*consume*," in discussing some passages in which it occurred, while the first question was before us—"and until those PERISH quickly." This is another of his favorite words; observe its application here. But to proceed with the reading. These troubles were to continue upon them until they were "*destroyed*, and until thou *perish* quickly; because of the wickedness of thy doings whereby thou hast forsaken me. The LORD shall make the pestilence cleave unto thee, until he have *consumed* thee from off the land, whither thou goest to possess it. The LORD shall smite thee with a consumption, and with a fever,

and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. And thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron. The LORD shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed. The LORD shall cause thee to be smitten before thine enemies; thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth." This part has been literally fulfilled in their dispersion. "And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away. The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The LORD shall smite thee with madness, and blindness, and astonishment of heart. And thou shalt grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*. Thou shalt betroth a wife, and another man shall lie with her; thou shalt build a house, and thou shalt not dwell therein; thou shalt plant a vineyard, and shalt not gather the grapes thereof. Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof; thine ass *shall be* violently taken away from before thy face, and shall not be restored to thee; thy sheep *shall be*

given unto thine enemies, and thou shalt have none to rescue *them*. Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long; and *there shall be* no might in thy hand. The fruit of thy land, and all thy labors, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and *crushed always*. So that thou shalt be mad for the sight of thine eyes which thou shalt see. The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee. Thou shalt carry much seed out into the field, and shalt gather *but* little in; for the locust shall consume it." Again, in verses 49, 50: "The Lord shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth, a nation whose tongue thou shalt not understand. A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young." Again, we read in the 53d and succeeding verses: "And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the Lord thy God hath given thee, in the siege and in the straitness wherewith thine enemies shall dis-

tress thee. *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave. So that he will not give to any of them of the flesh of his children whom he shall eat; because he hath nothing left him in the siege and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear; for she shall eat them for want of all *things*, secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates."

This, too, dreadful as it is, was literally fulfilled. "The tender and delicate woman," we are informed by Josephus, was known, during the straightness of that siege, to eat her own child. I will now read verses 63–68: "And it shall come to pass, *that* as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to *destroy you* and to bring you TO NOUGHT; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have

known, *even* wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thy heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again; and there ye shall be sold unto your enemies for bondmen and bond-women, and no man shall buy *you*."

I have read these passages, my friends, for the purpose of showing what would be the consequence to the Jews if they refused to live according to the commandments of God. Now, I ask you, if that nation did not reject God? My friend admits that they rejected Jesus Christ, and that he was crucified and returned to heaven, because they did not receive him. Notwithstanding his remarks about my statement that there were no Jews, religiously, he emphatically, and to the fullest extent, admits the correctness of that position by this admission. I will, therefore, let this remark pass without any further allusion to it.

Here we have a description of their dispersion. We have here an account of various transactions

in respect to them which were literally verified. My friend will not deny that the account of the SIEGE was actually verified—that parents did actually eat their own children for want of suitable nourishment—that they were, by this calamity, driven among all nations, and that they were to continue there (observe) until they were *consumed*, and until they were "*no more.*" Now, the question arises, if they are to be CONSUMED, and are to be NO MORE, will they return to their own country? Remember, they were to be driven among all nations, and were to continue there until they were *consumed*, &c.

My friend was reading something that seemed to give an account of the restoration of the Jews. There must be some mistake about this. If, by this siege, they were thus ground down, thus oppressed, and being scattered, were to become smaller and smaller every year, until they came to "NOUGHT," how are we to expect them to be returned to their own land? I perceive I shall not have time to carry this argument to the full extent that I could wish, and shall leave the matter at this stage, believing that I have adduced points enough to occupy my friend for the remainder of the day.

I have now shown that his interpretations of the Scriptures are not right—that they are inconsistent, in fact, with the language of God himself made known through Moses.

But it appears I have not yet fully disposed of this question of the constitution of the Kingdom; for my friend seems to think I made a mistake in having

omitted the word "*metropolis*" in enumerating the elements which constitute a kingdom. I might have done so; if I did, it was certainly from forgetfulness. I am not certain whether *he* used this word or not. He has used it recently, however, and having it now before me, I shall make it my business to investigate it, and ascertain whether the City of Jerusalem—the *earthly Jerusalem*—is the metropolis or not. It seems to me that there are Scriptures that have a very strong bearing upon this question, to which my friend has not yet referred. We have now Scriptures before us, which show that "*heaven* is God's *throne*," and that the "*earth*" is only his footstool. Does my friend intimate that God will take his footstool for a throne? He has said that Jerusalem shall be his throne; then, if so, the earth cannot be his footstool, for Jerusalem itself constitutes but a very small part of the earth. The *earthly Jerusalem* is a mere type, my friends. There is a heavenly Jerusalem, and that is the Metropolis of the God of the Universe, and of His Anointed.

[*Time expired.*]

MR. MAGRUDER'S SEVENTH REPLY.

Mr. President and Gentlemen:

If the gentleman can establish his proposition that the Jews are not to be restored, and that THERE ARE NO JEWS, then the Scriptures which I have read this morning in reference to the future glory of that nation, when the King of the Jews shall come to reign

over them, are all wrong. Undoubtedly, if he can maintain such a proposition as that, it would be waste of time to offer further arguments.

He has read from Moses to you, a passage setting forth a declaration from God, that the Jews should be destroyed; and because destruction means extinction of being, therefore, it is impossible that there can be any Jews. Oh what a wresting of the word of God is this! Pray, of whom are these things said by the Lord through Moses? Of whom is it said this nation is to be *destroyed*? Of the Jewish nation. Has not this prophecy been fulfilled to the letter? And have not the things there written against them occurred? See how a plain statement of the facts in this connection sets his arguments to rest.

I refer you to the 31st chapter of Jeremiah, 7th and 8th verses: "For thus saith the Lord; sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from *the north country*, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together, a great company shall return thither."

And in 28th verse we read: "And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and *to destroy*, and to afflict; so will I watch over them, to build and to plant, saith the Lord." Now, there

the Lord said he shall watch over them *to destroy* them, and afterwards he shall watch over them to build them up—so that we see their destruction was *as a nation*, not individually or personally. And did you not hear this morning the passage read to you from Isaiah, where it is written that the "sun shall be no more thy brightness by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory." We will be told, no doubt, that these Old Testament Scriptures are symbolical, or figurative, as the gentleman says.

Now, let us come to the New Testament. Let us turn to Paul. If the gentleman has no reverence for the Prophets, let us see whether he will still maintain his opinions in spite of what is written *by the Apostles*.

I ask your attention to the 11th chapter of Paul's Epistle to the Romans: "I say, then, *Hath God cast away his people? God forbid*. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." Now, remember his position as to the Jews, and try it by Paul's testimony.

"God hath *not cast away his people* which he foreknew," &c. &c. This is what Paul says—what God has affirmed. My friend says God *has* cast them away. I leave you to decide which is right, and I remind you that the controversy on this point is directly and pointedly between, *not me*, but *the Bible* and himself. In the 25th verse of same chapter, we read: "For I would not, brethren, that ye should

be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, *until* the fulness of the Gentiles be come in. And so *all* Israel shall be saved." Yet the gentleman says all Israel has been long ago *destroyed!* Again, "As it is written, there shall come out of *Zion* the *Deliverer*, and shall turn away ungodliness from Jacob." If this is not an answer to this last argument of his, I have no other to offer. But we go on. I desire to call your attention to the 21st chapter of Luke, 7th to 10th verses: "And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things come to pass? And he said, Take heed that ye be not deceived; for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not, therefore, after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by-and-by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom."

And again: "And great earthquakes shall be in divers places, and famines and pestilences; and fearful sights, and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake: And it shall turn to you for a testimony. Settle it, therefore, in your hearts, not to meditate

before, what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed by parents, and brethren, and kinsfolks, and friends, and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But wo unto them that are with child, and to them that give suck in those days: for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken; and then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then

look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable: Behold the fig-tree, and all the trees; when they now shoot forth, ye see, and know of your own selves, that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye *that the Kingdom of God is nigh at hand.*" Then, surely, it is not *come*. Must not all these things take place, then, *before* the Kingdom of God can come? Why, certainly. But the gentleman's Kingdom has come before the Jews are dispersed—before the occurrence of any of these things; and yet Christ affirms that *when* these things come to pass, his Kingdom shall be "*nigh at hand.*" I have no doubt the gentleman is imagining, in his own mind, that I shall forego any reference to the succeeding verse, (32d,) because it is, as he supposes, directly at variance with my arguments. I will read it, however: "Verily I say unto you, This generation shall not pass away *till all be fulfilled.*"

Well, that seems to be strong, "This generation shall not pass away till *all* be fulfilled." And yet the gentleman says the generation has passed away altogether. But what is the true meaning of the words, "This generation shall not pass away?" I will give him the testimony again of Mr. Alexander Campbell upon this subject. The word used there, *genea (γενεα)* is a Greek word, meaning *race* or nation. Now, what is the meaning of this word "*genea.*" We are bound to resort to the original to get all the light we can in regard to

it. I will read to you Mr. Campbell's commentary upon this word "generation," which may be found in page 98 of the Appendix to his Family Edition of the Testament:

"To this import of the phrase, the most plausible objection is drawn from the saying 'This generation shall not pass, or fail, till all these things be fulfilled.' But, as it will be seen under the word generation, in the judgment of lexicographers, and some able Biblical critics, the word *genea* signifies not only the race of *living* men on the earth at one time, but *nation*, *people*, or *race*, as a distinct and peculiar stock or family. Indeed, the word 'generation,' at the time of the King's version, signified nation or people, very frequently, as will be seen by examining the following passages: Proverbs xxx. 11, 12, 13, 14; Psalms xxiv. 4–6; 14th chapter, 5th verse; 27th chapter, 30th verse; 112th chapter, 2d verse; I Peter ii. 9. Compare Jeremiah ii. 28–31; 7th chapter, 28th and 30th verses; Deuteronomy xxxi. 30; 32d chapter, 5th verse. 'A nation void of counsel' is at another time called a froward nation—a peculiar people is also called a chosen generation. To this it may be added, that the word translated kindred is often in the *Septuagint* this same *genea*, at other times translated 'generation.' From all which, it appears our Lord meant no less than that nation or race of people amongst whom, and in reference to whom, these things were spoken, should *continue to exist*, notwithstanding all their desolations and dispersions, *till he came again*, and

then they should hail him as blessed, coming in the name of Jehovah !"

That is Mr. Campbell's version of the meaning of this word. I accept his testimony in this matter as a scholar. He says that they should not see Him until "they should hail Him as blessed, coming in the name of Jehovah." How is that to be? The gentleman says there are *no more Jews*—they are all *destroyed*. What, then, means the lamentation of the Lord Jesus over Jerusalem? I will show you the passage. In the 23d chapter of Matthew, 27th and succeeding verses, we read: "Wo unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." To proceed to the end of the chapter, (37th): "O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, *till ye shall say, Blessed is he that cometh in the name of the Lord.*"

I ask you, can that ever be true, if, upon the gentleman's hypothesis, the Jews are no more? or, if they are to remain in a dispersion? if they are *never* to go to Judea? if Christ is only to come to judge the world? I am glad that my friend has made the admission that the Jews are not in existence. How,

then, are these Scriptures to be fulfilled? What is the meaning of this lamentation, "Verily, verily I say unto you?" &c.—the most solemn form of affirmation which can be used. Now, if it is not true that the Jews will say one day, "Blessed is he that cometh in the name of the Lord," why this Book is hardly a safe guide.

But, with regard to Abraham, the gentleman says, that the promises made to Abraham are all fulfilled. In 11th chapter Hebrews, 8th verse, we see the contrast between what is in the Bible, and what is not in the Bible, and you can judge whether there is any appositeness in that train of argument to which the gentleman resorts in the light of God's truth. Hereafter, if such arguments should be preserved, posterity would be very reluctant to receive it as the effort of a Bible believer, because it is utterly inconsistent with the great fundamental truths set forth in the holy book. I thank the gentleman for giving me an opportunity of emblazoning these passages in such a way as that he who runs may read. I will read from the 11th of Hebrews, 8th verse: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Again, in 10th verse: "For he looked for a city which hath foundations, whose builder and maker is God."

Did he ever see that city? We know that Abraham was a patriarch who led a pastoral life, and never lived in a city; and of him it is said, he "died in faith, not having received the promise." Yet the gentleman says the promise has been fulfilled. Let us see what Paul says again upon the subject. In the 13th verse of same chapter we read: "These all died in faith, *not having received the promises*, but having seen them *afar off*, and were persuaded of them, and enbraced them, and confessed that they were strangers and pilgrims on earth. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God: for he *hath prepared* for them a city." But *where?* Are they here to receive it? Now, I would like to know of what use a city is, when the people for whom it is prepared are not there to inhabit it? Again, in 39th and 40th verses, it is written: "And these *all*, having obtained a good report through faith, *received not the promise*. God having provided some better thing for us, that they, without us, should *not be made perfect*."

They are not to be made perfect without us! Why? Because on the day of the resurrection they are all to come together before the throne of the Mighty King. The gentleman referred, yesterday, to a passage, to show that the wicked Jews shall *see* Abraham, and Isaac and Jacob sitting in the Kingdom of God, while they are cast out. Yes, this is true, to be fulfilled when the King comes. It seems to me the whole story is at an end, if there is nothing before

us but this, his precious Kingdom. The conclusions of the gentleman are not justified by any authority that I am aware of, and I claim to have been somewhat inquisitive as to what is written upon this subject. There is not one of his arguments that cannot be refuted. How far I have succeeded in doing so, the public will, doubtless, have an opportunity of judging when this debate shall be published. Certain it is, that, in this controversy, I have been actuated solely by a desire that truth should triumph, and to that end I was led to have recourse to that only criterion, the Book of God, which is itself the very essence of truth. To this, not to my ingenuity, is due the triumph of the truth I have presented, if, indeed, the conclusion of truth is reached at all; for, in refuting the arguments of the gentleman, I have merely used those weapons which God has placed at the disposal of all—His divine Word, as recorded in this Book.

The gentleman says, the Church is the Kingdom, and as the Church is here, so the Kingdom is now established. If so, it is a very sorry Kingdom, so far as it has developed itself yet. But when you look to the promises in reference to this Kingdom, and survey what is past, you will hardly be able to reconcile any one feature of the gentleman's Kingdom with what is written by the Ancient Prophets upon the subject. You have all heard that it is a good rule in logic to test the accuracy of any interpretations of Scripture by substituting the *definition* of a word for the word itself. You will know

that the rule is a just one, and the interpretation correct when it makes good sense. For instance, if I should say we are all in this *church*, and again say we are all in this *building*, the phrase would be understood, and would show *church* and *building* to mean the same thing. This is an accurate test in regard to the true meaning and definition of the words *Church* and *Kingdom* as being the same.

Let us try his position by this rule. Christ says: "Among them that are born of woman, there hath not risen a greater Prophet than John the Baptist, notwithstanding, he that is least in the *Kingdom of Heaven* is greater than he;" that is, the least in *the Church* a greater Prophet than John the Baptist! Will this answer for the original word? Certainly not; and hence the definition is wholly at fault.

Now, if that is not the proper way to test his interpretation, I do not know what is. Again, in the 7th chapter of Matthew, 21st verse, we read: "Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, (that is the Church,) but he that doeth the will of my Father which is in Heaven." Again, in the 19th chapter, 23d verse: "Then said Jesus unto his disciples, verily, I say unto you, that a rich man shall hardly enter into the *Kingdom* of Heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the *Kingdom* of God." That is, than for *a rich man* to enter the *Church!* If this be true in point of fact, in the range of *your* experience and obser-

vation, it is certainly different elsewhere; for about the easiest of human achievements at the present day, is the admission of a rich man *into* the Church.

[*Time expired.*]

[An hour's recess was taken at this stage.]

MR. ORVIS' EIGHTH SPEECH.

Mr. President and Gentlemen Moderators:

We are approximating toward the close of this discussion. We have but two more speeches each, when it will come to a termination; so that all that is to be done, must be done speedily.

I intend, now, to examine such of the arguments of my friend as have not yet been examined, so as to cover the whole ground. It is my purpose to have sufficient *time* to do it, short as the period is which we have now left us. Before entering upon this task, however, permit me to express my regret on account of the unfortunate constitution, or *temperament* of which my worthy friend is possessed. I mention this because he has himself apologized in the matter; so that the audience may conclude that these strong and censorious words would not have been used if he had not been excited. I doubt if now, after enjoying a little respite, he would intimate that I lack reverence for the authority of the Bible; and while I believe that he has due reverence for that authority, I feel, nevertheless, constrained to confess that, in view of his interpretation of it, I

might well be led to a different conclusion. In respect to myself, I will simply state, that all my arguments have been predicated strictly upon the Bible; and my whole effort has been to discover the import of the Scriptures and develope their meaning. Whether I have succeeded in that or not, it is for the audience to judge. I feel satisfied, at any rate, that they will give me the credit of entertaining a profound reverence for that Book.

I will now proceed to the examination of some of the passages contained in the speeches made by my friend this forenoon. I will make one remark in relation to the preaching of the "Gospel," and the "Gospel of the Kingdom," as they are used with reference to the period of Christ's death and resurrection. Previous to his death, we have the expression, "preaching the *Gospel* of the Kingdom;" and we have no account that any other gospel was preached at that period. But we have a commission given to the Apostles, after the ascension, to go and preach "the Gospel," not the *Gospel* of the *Kingdom*, but the *Gospel of the Lord Jesus Christ*, according to the Apostle Paul. In Romans i. 1–3, he speaks of the "Gospel of God, concerning his Son Jesus Christ, our Lord." Those texts which the gentleman quoted do not alter the position I have taken in regard to the preaching of the Gospel after the death and resurrection of Christ.

I will now call your attention to Matthew xxiv. 29, 30, for the purpose of making one or two observations in relation to the testimony of Mr. Alexander

Campbell, which my friend has adduced, and which I willingly accept, so far as his criticism goes. He is good authority on all literary questions with me. I am not sure, however, that I am so well pleased with the comments that he made on this text. But Mr. Campbell has never said anything which can be justly construed as denying the present actual reign of Christ.

This audience will please bear in mind, that I never affirmed that in every instance in which the word "Kingdom" occurs, it means the "Church of Jesus Christ"—the Kingdom which was set up when Jesus was received into heaven. There is another important event which has taken place since then, which is called the coming of the Kingdom of God. I refer to the change in the religious element of the Roman government, from that of Paganism to the Papacy. The same word is used in reference to this occasion. It is also used to represent the destruction of Jerusalem; and again in reference to the second personal coming of Christ. In instances of this kind, it is usually said, that he is to come *to* and *into* his Kingdom. The passage which my friend read upon this point, is one of this kind. We also find this word Kingdom used in still another sense, in which "the Kingdom of Heaven" and "the Kingdom of God," represent the future abode of the righteous; showing that heaven itself is also called a Kingdom. My friend, therefore, will not show that the "Kingdom of God" has not been set up, merely by showing that these words

are used in other senses than that in which they are used in my proposition. I admit that this passage speaks of Christ coming in his Kingdom with great power and glory, and that it has reference to his second coming; but it in no way affects my arguments. I will make no further remarks now upon this branch of the subject, being disposed to refer to it again.

I will now call your attention to the prophecy of Jeremiah in relation to the Jews being destroyed and built up again. My friend read this for the purpose of refuting the argument which I predicated on Deuteronomy xxviii. in regard to the utter extinction of the Jews—an extinctiou expressed in a variety of terms—some of which are far more expressive than any he adduced to maintain his doctrine of the *extinction* of sinners as an end of their punishment. I refer to this for the purpose of bringing attention to the peculiar emphasis which characterizes the terms used in these respective connections; and were it now in order, I would gladly take occasion to call attention to the contrast which these terms present.

Permit me to remind the gentleman that the prophecy of Jeremiah was written when the Jews were in their Babylonian captivity, and all that was then said might have been verified in their restoration from that captivity. I have not time now to examine this passage minutely, but expect, before I close, to be able to show the audience that

this is the correct interpretation of it, and that it corresponds to those other Scriptures to which I have referred in this connection.

My friend has found a passage in Matthew xxi. 43, which he has quoted in support of his argument. I really do not perceive what he understands by this passage: "Therefore I say unto you, the Kingdom of God shall be taken from you and given unto a nation bringing forth the fruits thereof."

He denies that the Kingdom has come, but his text affirms that the Kingdom shall be taken away from them. Where is, then, an illustration of this? Why, we have it in the fact, that the Gospel of the Kingdom being preached to them first in Jerusalem, and designed by them, was then preached to the Gentiles. The former were cut off because of their unbelief, and the Kingdom was therefore "taken from them and given to another nation." I have not the least objection to admitting this argument, for I feel that it tends strongly to maintain my position, claiming, as I do, that this Kingdom was to be taken from the Jews and given to another nation.

I now approach a point which is to determine this part of the controversy—namely, the restoration of Israel. My friend has several times emphasized my remark as to there being no Jews, religiously. Now, I admit that there are persons who are known as descendants of Abraham; but I apprehend they are not a people who, according to this strange af-

firmation of my friend, are, as a class, again to return to their own land, to be ruled over by Christ at a future time.

These remarks, I think, have not set aside my position. He has adduced certain promises made to Abraham, upon which he bases his arguments in this connection. These promises constitute a very important item in his theory of the Kingdom; and he looks upon them as yet to be verified literally in the carnal or fleshly descendants of Abraham. I understand them to be verified in a class of persons who are the spiritual descendants of Abraham.

Let us refer to the testimony of Scripture on this point, which my friend has adduced. He read the 11th chapter of Paul's Epistle to the Romans, which relates to the fact of there being some Israelites who were not cast away. "I say then, has God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." Paul then proceeded to show, that though God had cast off Israel, there was a possibility of her restoration. We find in this chapter a declaration to this effect: "And so all Israel shall be saved." And the question here arises, what did he mean by this expression? He had just said to these Gentile Christians, "Boast not against the branches; but if thou boast, thou bearest not the root, but the root thee. Thou wilt say, then, the branches were broken off that I might be grafted in. Well, because of UNBELIEF they were broken off, and thou standest by FAITH." The Jews had been

rejected because of *unbelief;* and whoever is saved, must be saved BY FAITH." I want this idea to be impressed upon the mind of the audience, that the Apostle's argument turns upon the word "so;" for it was in reference to being saved by faith, that he said, "and so all Israel shall be saved;" that is, they shall be saved *by faith*.

I am not aware that my friend has fully developed his views upon this subject. I believe, however, that he accords with the position that the Jews will return to Jerusalem in an *unconverted state*—and he who is not converted, will be when he sees Christ. There is a difference in being converted *by faith*, and being converted *by sight*. The Apostle Paul teaches, that the Jews will be converted, not by sight, but by faith. This is a full and sufficient reply to all he said upon that point.

I now call your attention to Romans ix. 1–7: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh; who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken *none effect. For they are not all Israel, which are of Israel.*" Neither be-

cause they are the seed of Abraham are they all children, but in Isaac shall thy seed be called. That is, they which are the *children of the flesh*, these are not the children of God; but the *children of the promise* are counted for the seed." His extreme anxiety for the salvation of the Jews would cause them to say, "What! do you mean to say there is unrighteousness with God? Will he not do as he has promised?" "Certainly," Paul seems to reply, "but you misunderstand his promise. It is not applicable to the carnal, but to the spiritual descendants of Abraham."

But I read again in I Corinthians xv. 50: "Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God." That is, the inheritance of the Kingdom of God is not by carnal descent.

But I will proceed. In Galatians iii. 14, we read, "*That the blessing of Abraham* might come on the *Gentiles through Jesus Christ*, that we might receive the promise of the Spirit through him." Again we read from the 23d to the 29th verse: "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster, to bring *us* unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor

Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, *then are ye Abraham's seed, and heirs according to the promise.*"

So you see the promises of blessings, made to Abraham, are not restricted to his carnal descendants, but are to come also upon the believing Gentiles. And why? Because, when Christ died, he broke down the middle wall of partition that separates Jew and Gentile.

Now, I think we have this point placed beyond controversy—that it was not the *carnal* descendants of Abraham to whom this great promise was made, but that it was to the *spiritual* seed, of which he was accounted the father, as being the most conspicuous man in his devotion to God, being, in fact, designated the "Father of the Faithful." It is to him and his spiritual, not his carnal descendants, that the promises are made. Well, we think this point is now fully illustrated.

The next question is in relation to the *metropolis* which shall be occupied by the Great King and these spiritual children of Abraham, the "heirs according to promise." We are told that Jerusalem was to be the metropolis. We shall not dispute this. Now let us inquire whether there is not *more than one Jerusalem*, and whether there is not the same distinction between the earthly and heavenly Jerusalem, as between the carnal and the spiritual descendants of Abraham, who were to receive the blessing according to the promise.

I will now call your attention to Galatians iv. We will find that there is a new and an old covenant—the old covenant, founded upon the promise in relation to the carnal seed of Abraham—the new, spiritual in its nature, conferred blessings on the spiritual descendants of Abraham: and Jesus Christ is the most conspicuous idea in relation to this new covenant. We read in Genesis xii. 3: "*And in thee shall all the families of the earth be blessed.*" Now, the Apostle, in commenting on this, says: "He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Jesus Christ is, then, a blessing to "all the families of the earth"—not only to the Jews, but to the Gentiles also, to the same extent, and in the same sense. We all stand upon an equality, having equal rights to the blessings promised.

I will now advert to the allegory contained in Galatians iv. 24–26. Referring to the circumstances connected with the birth of Ishmael and Isaac, he says: "Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to *Jerusalem which now is*, and is in bondage with her children. *But Jerusalem which is above is free, which is the mother of us all.*"

Here we have *two Jerusalems*—one upon the *earth*, and another which is "*above;*" and as the Jerusalem which is upon the earth was the metropolis of that government which was founded under the old

covenant, so the Jerusalem which "*is above*," is the Metropolis of that one founded under the new.

I must here make a remark in relation to what my friend has said in reference to a statement of mine, that the Kingdom was the *Church*.

I believe I did not say that the Kingdom was always represented as the Church. I think I have been endeavoring to prove that Jesus Christ was Lord over the whole universe, and I adduced one single passage showing that the Kingdom and the Church were synonymous terms in one instance.

I shall make another remark, which will have an important bearing upon Scriptures which I am about to read. He quoted Scripture to show that David will never want a man to sit upon the throne of Israel. If Jesus Christ is not sitting upon the throne of Israel, I ask him to show that there is a man now sitting upon it.

I also desire to bring his attention to the passage contained in Galatians vi. 15, 16 "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the *Israel of God*." The "Israel of God," then, is the spiritual Israel. We have before us, therefore, in connection with this spiritual Israel, the idea hat there are *two Jerusalems*, the earthly and the heavenly.

But I now come to Hebrews xi. 14–16, the same passages from which the gentleman has been reading: "For they that say such things declare plainly

that they seek a country. And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned. But now they desire a *better country*, that is, *a heavenly:* wherefore God is not ashamed to be called their God: *for he hath prepared for them a city.*"

Here we have as clear a contrast as can be given between the Jerusalem which is now, and the Jerusalem which is above. He declares they are seeking for a "*better country;*" and what is the better country for which they are seeking? My friend thinks the earth is the *very best country;* but the ancients saw that there was a "*better country*"—a HEAVENLY COUNTRY—and they were seeking for it. We will go to the 12th chapter of the same, beginning with the 18th verse: "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which *voice* they that heard, entreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, *that* Moses said, I exceedingly fear and quake:) BUT YE ARE COME TO MOUNT ZION, AND UNTO THE CITY OF THE LIVING GOD, THE HEAVENLY JERUSALEM, and to an innumerable company of angels, to the general assembly and church of the first-born, which are writ-

ten in heaven, and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him THAT SPEAKETH FROM HEAVEN: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven."

We have now the heavenly country disclosed to our view—that is, to the view of our faith. We have it contrasted with the earthly country. We have the holy city—on Mount Zion—contrasted with the tangible mountain. I am, therefore, of the opinion, that this is all that is necessary to produce on this point.

Before taking my seat, I wish to call your attention to my *final argument*. There are many others I might introduce; but for the present, I shall be content with the presentation of the one to which I allude. I now call your attention to a passage contained in Acts ii. 34–36: "For David is not ascended into the heavens, but he saith himself, the Lord said unto my Lord, Sit thou on my right hand, UNTIL *I make thy foes thy footstool*. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ."

I will read again from I Corinthians xv. 22–28:

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. *Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father;* when he shall have put down all rule, and all authority and power. *For he must reign till he hath put all enemies under his feet.* The last enemy *that* shall be destroyed *is* death. For he hath put all things under his feet. But when he saith, All things are put under *him*, *it is* manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

That my friend may know my object in quoting these Scriptures, I will state that my design is to prove, that at the *very time* when he says Christ is to *commence* his reign, he is actually to give the Kingdom up to the Father, and the Father then becomes "*all in all.*"

[*Time expired.*]

MR. MAGRUDER'S EIGHTH REPLY.

Mr. President and Gentlemen:

You are aware that the controversy between my friend and myself involves the question as to whether the Kingdom which he has exhibited before you, or that which I have presented, is the one set forth in

the Scriptures. Upon some points we are agreed. We agree that Christ is the King, that it is the Kingdom of Heaven, that it is to be on earth. You are to determine, though, whether the Kingdom which he says has been set up upon earth is that which was to be established in fulfilment of the predictions of the Ancient Prophets and the preaching of John the Baptist. I desire to have this kept in view.

Now, the prophetic testimony which I have heretofore laid before you, had relation to the king, the subjects, the capital city, and the other elements which go to constitute a kingdom. I want now to finish my quotations from the New Testament, and in order to do so within the shortest period I will proceed without further preface. I will first call your attention to I Corinthians xv. 50: "Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption."

Now, the gentleman says that he and his brethren are in the Kingdom. Paul says flesh and blood cannot inherit the Kingdom. Which is to be believed? The gentleman affirms of himself that he is in the Kingdom of God now, yet Paul deposes that "*flesh and blood* cannot inherit it!" Now you can bear witness as you look upon the fat, burly figure of my opponent as he now sits before you, that he is himself a very substantial specimen of flesh and blood, and I present him to you, as, according to Paul, a conclusive practical refutation of his own argument.

Again, in the 5th chapter of Paul to the Galatians,

19th and 20th verses, we read: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, laciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God." Turn now to the 12th chapter of Hebrews, 27th and 28th verses: "And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we *receiving a Kingdom* which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear."

There the Apostle does not use language *having received* the Kingdom, showing that the Kingdom is in process of preparation, or as Jesus says: "Come, ye blessed of my Father, inherit the Kingdom *prepared* for you," &c. It is, *then*, prepared—it is now preparing.

Let me ask your attention to II Thessalonians i. 4, 5: "So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure; *which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the Kingdom of God, for which ye also suffer."

Would he have said these words if they were *in* the Kingdom—in *that* Kingdom which God is to es-

tablish upon earth, when Jesus shall come to be glorified? But the gentleman's interpretation makes all of this of no effect.

Let us turn to the Second Epistle of Paul to Timothy ii. 11th and 12th verses: "It is a faithful saying; For if we be dead with Him, we shall also live with Him: if we suffer, we shall also *reign with Him:* if we deny Him, He also will deny us."

Could Paul have said this if he then had been reigning with Christ? Again, in II Timothy iv. 1, he says: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing *and his Kingdom.*"

There the appearing of Christ and the Kingdom are associated together; but Christ has not *appeared*, and the Kingdom has not, therefore, been established.

In James ii. 5, we read: "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith and heirs of the Kingdom, which *he hath promised* to them that love him?" Would He promise them the Kingdom which they already possessed? Things that are promised are things in the future. The Kingdom promised, therefore, cannot be in existence at the time.

I will now refer you to the 1st chapter of the Second Epistle of Peter, 11th verse: "For so an entrance shall be ministered unto you abundantly into *the everlasting Kingdom* of our Lord and Saviour Jesus Christ." You remember in quoting Daniel, my friend admitted that it was an everlasting Kingdom that God was to set up; and the Apostle says here,

if they were faithful they could enter into the Kingdom. Strange language to address to those already *in the Kingdom!* Again in the 1st chapter of Revelation, 5th to 9th verse: "And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the Prince of the kings of the earth: unto him that loved us and washed us from our sins in his own blood, and hath made *us kings* and priests unto God and his Father: to him *be* glory and dominion for ever and ever: Amen. Behold he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and *which is to come*, the Almighty." Is he now Prince of the kings of the earth? Show me where his kings are? Over what kings does he reign? The kings over whom he reigns must be on the earth. That reign has never taken place, and, therefore, it must be in the future. In the 3d chapter, 21st verse of same, we read: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father *in his throne.*" Here are two thrones. Christ said, "To him that overcometh *will* I grant to sit with me in *my* throne." There are two thrones, then, the throne of God and that of the Son. And he says to all faithful Christians, if they continue faithful they shall sit down on his throne, when it is established, as he sits now on his Father's throne. Again, in 5th

chapter, 5th and 6th verses—"And one of the elders saith unto me, Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and *we shall reign on the earth.*"

They are, then, to reign on the earth with Christ. They have not yet reigned on the earth. No one will pretend to say they have.

Again, in the 11th chapter of same, 15th and succeeding verses to end of chapter: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats,

fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Is not that in the future?

In the 12th chapter, 10th verse of same, we read: "And I heard a loud voice saying in heaven, Now is come salvation, and strength and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night."

There the Kingdom is represented as *coming*, as we see when we refer to the 20th chapter of Revelation, beginning with 1st verse: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, who is the devil, and satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more until the thousand years should be fulfilled, and after that he shall be loosed a little season," &c. &c.

Now, then, I call you back to the 1st chapter of Acts, which contains a description of his ascent into heaven. It is to be found in the 9th verse: "And when he had spoken these things, while they beheld he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall *so come* in like manner as ye have seen him go into heaven." Remember, then, he went into heaven from the summit of the Mount of Olives, in the presence of the disciples, and that the angels affirmed to them that he will *come* in like manner as he went. Read, in connection with this, in the 14th chapter of Zechariah, 1st to 4th verse: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity; and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle."

I want you to bear in mind whether these things, mentioned here have been fulfilled. Here is a description of the advent of the Lord Jesus Christ; and if there is any passage of Scripture which is full of thrilling interest it is this.

I cannot forbear here to turn to the 2d verse of

Thessalonians, 4th chapter, in order to show the correspondence in the signs with what is stated here upon this subject.

In this 14th chapter of Zechariah, 9th verse, after a description is given of the remarkable incidents which shall immediately precede, or be coincident with his advent, we read: "*And the Lord shall be King over all the earth;* in that day shall there be one Lord, and his name one." Mark that phraseology. Did that ever take place yet?

Again: "All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, and *from* the tower of Hananeel unto the king's wine-presses. And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. (And it shall come to pass in that day, *that* a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel in great abundance.) And so shall be the plague of the

horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague. And it shall come to pass, *that* every one *that is* left, of all nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that *have* no *rain;* there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations, that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD: and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be Holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

So much for that. So say the Prophets—so say the Apostles—what says Alexander Campbell? The controversy between my friend and myself is, whether this reign is to be a spiritual reign or a personal reign. I present the authority of Mr. Campbell, knowing him to be an able critic, and, of course, orthodox with the gentleman, and therefore reliable. In his

Family Edition of the Testament, pages 97 and 98 of the Appendix, this question in regard to the Kingdom is investigated somewhat elaborately. He says, under the head of "COMING OF THE SON OF MAN IN THE CLOUDS OF HEAVEN—Matthew xiv. 27, &c; Heb. xxvi. 64; Mark xiii. 26; Hebrews xiv. 62; Luke xxi. 27, whether this '*coming of the Son of* man' denotes a literal or a figurative coming, is a question, which has recently been much agitated * * * *. The question before us is purely a literary one, and for the following reasons it would seem to us that, however we may talk of a *figurative* coming, either at the destruction of Jerusalem or of the apostacy, the phrase, as it is found in Matthew and Luke, must denote *a personal and literal coming of the Son of man.*"

After citing the various passages in the New Testament in which this *coming* is spoken of, with the design of showing that they all relate to his personal and literal coming and reign, he concludes thus: "Again, as Daniel, the Prophet, is quoted in reference to the desolations coming on the city and sanctuary, it is natural to suppose that the disciples would also remember that Daniel had placed the coming of the Son of man at the destruction of the Little Horn when 'the thrones were cast down, and the beast was slain, and his body destroyed and given to the burning flame,' and therefore could not be led to think that the coming of the Son of man was either figurative, and to be at the desolations which came on Judea."

After a further commentary on the seven parables in relation to his coming, and an argument to show that this coming is personal and literal, and not spiritual or figurative, he adds: "These are a few, and but a few, of the reasons which incline us to regard this coming of the Son of man, as not figurative, but literal, and not at the time of the destruction of Jerusalem, but *at the close of the times of the Gentiles.*"

I will now read a passage or two from the *Millennial Harbinger*, a work edited by Mr. Alexander Campbell. In page 120 of Millennial Harbinger, of 1833, he says: "Christians there are in many of the kingdoms of this world. In all the American states, in all the European kingdoms, in some of the Asiatic and African nations, but not one of these states, nations or tribes, as such, is a Kingdom of Jesus Christ; for one of the very plainest reasons in the world; not one of them is governed in person by Jesus Christ; not one of them acknowledges him as its King, and administers his laws. Not one of them became a kingdom by adopting his constitution and vowing allegiance to him as Governor in all things."

Further down in same page he says: "*But a time will come* (and that very soon—sooner than many can be persuaded) when the 'Kingdom and dominion and the greatness of the Kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom; and all dominions (Kingdoms) shall serve and obey him.' *But this not until one like the Son*

of man shall come on the clouds of heaven, and come to the Ancient of Days, and be brought near before him, and there be given him dominion, and glory and a Kingdom, that *all people, nations* and languages shall serve him." So much for this authority, which may go for what it is worth.

Admitting that the Kingdom was set up on the day of Pentecost, I would ask how long was Christ to reign from that period? *One thousand years,* according to Scripture, as we have seen. Well, as Pentecost is more than eighteen hundred years in the past, he would now have been reigning eighteen hundred years, which is *eight hundred* years longer than the prophecies assign for the period of his reign.

[*Time expired.*]

MR. ORVIS' NINTH SPEECH.

Mr. President and Gentlemen:

The gentleman has quoted the sentiments of Mr. Alexander Campbell, published by him in 1833. Now, in the first place, it has not been questioned that in this passage, which the gentleman quoted, he referred to a second coming of Christ, which, however, is not the question in controversy. In the next place, my friend has misapprehended the meaning of the passage which he quoted. Mr. Campbell did not then understand, nor does he now understand, that it was the *commencement* of the Kingdom he was referring to. He believed then, as I believe now, that the time will come when

every knee shall bow to Jesus Christ, and when there will be an acknowledgment on the part of all, of his supremacy. He is now reigning, but all are not submissive to his reign; some acknowledge his reign while others do not, but his Kingdom is, nevertheless, established. Mr. Campbell believes that there will be such a thing as a perfect triumph of the reign of Christ on this earth.

I have before invited the attention of my friend to this important point that Peter teaches, that this earth is to be burned up, and that a new heaven and a new earth will be formed, wherein righteousness shall dwell. So much for that subject.

Now let me call your attention to some features in this discussion which you may probably not have noticed. In the first place, he did not question the statement I had made, that Christ was reigning upon the throne of the universe. Certainly, if he admits that, he must admit that this world is a part of the universe.

In the next place, he quoted a series of Scriptures for the purpose of showing that "the Kingdom of Heaven" and "the Kingdom of God," of which I have been speaking, are not the one predicted by the Ancient Prophets. I have endeavored to prove that they are the very same; and I believe I have adduced sufficient testimony on this point, during this debate, to satisfy all who hear me of that fact.

I will now read from Matthew xxv. 34: "Then shall the King say unto those on his right hand, Come ye blessed of my Father, inherit the King-

dom PREPARED *for you from the foundation of the world.*" I am not quite certain, but if I am not mistaken, when my friend quoted this text, he quoted it "*preparing*," instead of "*prepared.*"

MR. MAGRUDER.—No, I did not.

MR. ORVIS.—Well, if he did not, Dr. Thomas has done so, which is about the same thing.

MR. MAGRUDER.—Well! if that is not cool!

MR. ORVIS.—Now the question is put before you in a very tangible form. The Kingdom about which I have been speaking—the Kingdom alluded to in my proposition—is that spoken of by John, and that in reference to which Christ and the Apostles had also been speaking—as I think I have satisfactorily shown. This Kingdom was to be set up—to be established—*in the last days;* but the one alluded to in the passage just quoted, was one which had been "*prepared—from the foundation of the world.*" I had marked this text, among others, before the debate commenced, for the purpose of proving that the word "*Kingdom*" is sometimes used to describe "*heaven*" itself. And I will now submit additional authority in reference to this point.

In II Timothy iv. 18, we read: "And the Lord shall deliver me from every evil work, and will preserve me unto his *heavenly Kingdom.*" Again, we read in James ii. 5: "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, *and heirs of the Kingdom which he hath promised to them that love him.*" These, I admit, are references to HEAVEN, under the figure of

Kingdom. They relate to the future, and are promises presented to us as the "*inheritance of the saints.*"

There is another important point to be borne in mind. I have proved that Christ is to deliver up the Kingdom to God. After this it is sometimes spoken of as another Kingdom, and is looked forward to as the inheritance of the saints. My friend has not referred to this subject; and in order to bring his attention to it, with a view to his noticing it in his next address, I will read some passages bearing upon the question. Colossians i. 12, 13: "Giving thanks unto the Father which hath made **us** meet to be partakers of *the inheritance of the saints in light;* who hath delivered us from the power of darkness and *hath translated us* into the Kingdom of his dear Son."

He has quoted from the 15th chapter of 1st Corinthians, to show that "flesh and blood cannot inherit the Kingdom of God." But here were persons who had been "*translated into the Kingdom*," though they are only "*meet to be partakers of the inheritance;*" but they were composed of "flesh and blood." Why is this? Because my friend has given a wrong import to the verse: "Flesh and blood cannot inherit the Kingdom of God." That does not mean that persons who are *in flesh and blood* cannot be *in the Kingdom;* because persons in flesh and blood were *then* in the Kingdom, and had been made meet to be partakers of its future blessings as their final inheritance. Though we

are in the Kingdom now, and enjoying many of its blessings, our *inheritance* is in the future and more glorious state of that Kingdom.

I have referred, I believe, to every point which the gentleman made in his last speech. Permit me now, therefore, to call your attention to some of the points to which we have before referred in the course of this discussion.

There is one passage that I intended to have noticed before this, and that is contained in Revelation xx. He admonished me that he had something more to say on the subject to which that passage relates; and I, therefore, think it right that I should avail myself of the short time left me to make some comments upon it, hoping that he may thereby be induced to return to it again. I will read from Revelation xx. 4, 5: "And I saw thrones, and they sat upon them; and I saw the souls of them *that were beheaded for the witness of Jesus*, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark in their foreheads or in their hands; *and they lived and reigned with him a thousand years. But the rest of the dead lived not again until the thousand years were finished.* This is the first resurrection."

My friend told me yesterday, that he had some joyful tidings to make known to me; namely, that if I was a good and righteous man, I should "REIGN *with Christ*," and not be merely a partaker of the blessings of his reign. His expectations in this

respect, were founded upon this and similar passages. I want to remind him, that if it should so happen that death overtakes him before the year 1866—the year he expects this personal, literal reign to commence—he cannot possibly have any part in that reign; because we are distinctly told that none but the *martyrs of Christ* will then be raised, or will reign with him. So that there is no probability that he will participate in that reign.

I propose now to make some remarks in relation to the two separate resurrections spoken of in this chapter. He understands this language *literally;* I understand it *figuratively*. It should be borne in mind, that the Apocalypse is the most highly figurative, the most symbolical, book in all the New Testament. It is only equalled by Daniel and Ezekiel, in the Old Testament. It contains a symbolical history of the Church, with the different powers arrayed against her.

Turn back, my friends, to the 12th chapter, and we have the first mention of the *Dragon*, along with other sublime imagery. "And there appeared another wonder in heaven; and behold a great *Red Dragon*, having seven heads and ten horns, and seven crowns upon his head." It will not be questioned that this "*Great Red Dragon*" represents *Pagan Rome*. In the next chapter another beast is mentioned. "And I stood upon the sand of the sea, and saw a Beast rise up out of the sea having seven heads and ten horns (the very counterpart of the Dragon) and upon his horns ten

crowns, and upon his heads the name of blasphemy. *And the Dragon gave him his power and his seat, and his great authority.*" This Beast is the symbol of Papal Rome, as the Dragon was of Pagan Rome. In the same connection we have other symbols representative of other powers. But the Dragon, which is first mentioned here, is repeatedly alluded to until in the 20th chapter it is said: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, and he laid hold on THE DRAGON, that old serpent which is the devil and satan [so called symbolically] *and bound him a thousand years.*" I want to inquire of my friend if he really believes this refers to the devil *literally*—that after Jesus had met this arch-deceiver on the mount of temptation, and in single combat had triumphed over him; and after he had gone down into the grave and vanquished him there, in his own dark and gloomy dominions, arising triumphantly from the dead; that after all this, when he comes the second time, he will send a strong angel with a large chain—made of iron, I suppose, to bind his satanic majesty!! No, no, my friends, this is not the meaning of this. This is the same "*Great Red Dragon*," the symbol of Pagan Rome, which was to be cast down and bound in chains. This commenced in the reign of Constantine. If you will consult the history of those days, you will find that this was actually verified; that in the days of this monarch he issued a decree giving important privileges to Christians; then was

the Dragon "cast down." Subsequently he passed another decree, entirely abolishing *Paganism* in the empire. The Dragon was now ready to be bound and cast into the bottomless pit; and the Beast, the symbol of Papal Rome, is just ready to take his place, which occurred soon after. This first resurrection, therefore, which was to embrace none but the *martyrs* for the witness of Jesus, was figurative, and took place long ago. That it was nothing more than a *moral resurrection*, is evident, also, from the fact already proved, that there is to be but ONE *literal personal resurrection*. When my friend makes out this "*first resurrection*" to be the literal and actual resurrection of the bodies of dead saints, he will find innumerable difficulties connected with his interpretation.

These are all the points which I think it necessary to make, in the present state of the discussion, upon this subject. When my friend has disposed of this 20th chapter of Revelation—when he shows that this Dragon was not symbolical of Pagan Rome—his being bound, symbolical of the dethronement of Paganism, which was commenced by Constantine—and that the first resurrection, which was to occur immediately after the binding of satan, was not a figure to represent a moral resurrection, the triumph of Christianity, that followed the suppression of the Pagan Dragon—then he will have made some progress in this branch of the discussion.

I will now refer to the arguments that have been

presented before you during the discussion of the present question. And what is the proposition that has been before us? It was in relation to a Kingdom—*the* Kingdom spoken of by the Ancient Prophets, and preached by John the Baptist. And our affirmation, in relation to this Kingdom, is, that Jesus Christ has set it up, in this world, since his advent. And what has been done towards proving this?

1. I have adduced the testimony of Daniel, going to show that it was to be set up during the existence of the Roman empire. I have shown that the Roman empire has long since been overthrown. And our friend has not presented an argument against this, except an allusion to the "*ten toes*" of the image, from which he precipitately fled as soon as he saw the beast with "seven heads and ten horns" staring him in the face.

2. I have introduced the testimony of various witnesses from the New Testament—such as the testimony of John the Baptist, of Jesus Christ, of the twelve Apostles, and of the seventy Disciples—going to show that the Kingdom of God *was at hand.* I have also shown that they prayed for it to come; that Christ entered into arrangements for its establishment; and that this is the same Kingdom that had been predicted by Daniel, Isaiah, and others.

3. I have shown, also, that Jesus appointed twelve men to administer his Kingdom on earth; and that, having completed all his preparatory arrangements, he died, to seal them with his own blood; and that he then ascended up on high and took his seat at

the right hand of God, on the throne of the universe, which is also figuratively called the throne of David.

4. I have shown that he has been reigning ever since that period, which was the commencement of the Christian era; and that, "IN HIS NAME" Christians have been doing everything of a religious character. I referred to Scriptures which speak of his ruling, not only over man in this world, but also over angels and saints above; and have shown that the time will be when every knee shall bow to him; and that, in view of his coronation, *every knee* OUGHT NOW *to bow to him.*

5. I have shown, too, that he will continue this reign "*until all his enemies shall be put under him.*" And how long is that? Why, until DEATH, the last enemy shall be destroyed. I have called your attention to I Corinthians xv. 23, 24, to show you the time when Jesus *shall cease to reign.* I will read these texts again, that you may have an idea of the Kingdom itself, and of the time when its administration shall pass from the hands of Jesus Christ to those of the Father: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. *Then cometh the end, when he shall have delivered up the Kingdom to God,* even the Father; when he shall have put down all rule, and all authority, and power. *For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.*" And how is death to be *destroyed?* Is it

not by the resurrection of the dead? And when this takes place, when man is raised from the dead, my friend says Jesus Christ shall *commence* his reign. The Apostle teaches that he "MUST REIGN UNTIL" that time—that he will END his reign at that time—when he will deliver up the Kingdom to the Father—when, as Paul says in his letter to the Hebrews, he will come to the Father and say: "*Behold, I and* the children whom thou hast given me." Then will the Father become "*all and in all.*" The Kingdom is an "*everlasting* Kingdom;" but it is not for ever to be under the personal control of Jesus; he, himself, is to become subject to the Father, when he becomes the "*all and in all.*"

Now, how stands the conflict? I have been enabled to muster into service one battalion of argument after another, and to form them into line. There they have stood—one unbroken phalanx of argument against which he has arrayed his forces—at which he has been discharging his artillery. But I think I can safely claim that he has not displaced a single member of my army. I have just been looking along the line to see if all is right; I do not discover that a single man is missing—not one has been either killed or seriously wounded. But how is it with the opposing forces? There sits the commander-in-chief, apparently in a tolerable good state of health. Though he has, doubtless, received some severe wounds, he is still alive, and almost triumphant. And I suppose, when I sit down, he will be able to arise and say, in quite an audible

voice, in the language of a certain Yankee, who undertook to repeat the dying words of Daniel Webster, "*I ain't dead yet!*"

But let me ask what has become of his army, and what have they accomplished? I believe my friend has some experience in military matters; and he certainly has conducted this contest with great ability and skill, for he has managed to remain alive himself, while he has permitted his entire army to be cut off. That this is the case, I think, my friends, you will all concede. It is not every general who is so fortunate.

But to drop the figure; what has my friend done towards sustaining his cause? What has he done to prove that there will be a restoration of the Jews? We have shown that they had ceased to be a people, religiously, in the days of the Apostles; and that they were to be exterminated entirely—brought to "*nought*." He has not shown that there will be a restoration. He introduced a few passages of Scripture—figurative in their nature—that might be strained, by a literal interpretation, to teach such an idea. But his quotations manifested a decided want of force and application throughout.

Now *where are* my friend's arguments? I really do not know that there is a single one which has not been fully met and satisfactorily disposed of. I do not mean to say that I have distinctly noticed and commented on every passage he has read, but I have met many of them by presenting general

principles that were explanatory of a whole class of his quotations.

But how has he disposed of my arguments? In fact, hitherto, he has made but few *attempts* to dispose of them, and he has now but one half hour in which to dispose of them all. He can adduce no new testimony, and even were it possible for him to do so, I hardly think he would resort to it, in view of the necessity, if possible, of refuting some of the arguments which I have adduced.

Now, then, what is he going to do? Can he prove his theory? No. Can he disprove my proposition, that Jesus Christ has set up his Kingdom in this world; and that he will continue to reign until the resurrection of the dead? *It is impossible for him to do so!!!*

I do not know that it is necessary for me to dwell longer upon this point. I have already dwelt upon it sufficiently to establish its truth. And what is more, the arguments which I have brought to sustain my position are still unrefuted. There were very important issues involved in this question; for the most prominent idea in the question is an affirmation, that Christianity has a real existence—that Jesus is *Christ, is King Anointed*—has an actual government on earth. This is affirmed on the one side, and is denied on the other. This is not the exact wording of our proposition, but it assumes this form, nevertheless; for if Jesus is *Christ*, he is King, and every argument in the affirmative of this question was such as would be strictly perti-

nent, and, in fact, indispensable in an issue of that character. Meanwhile, I do not wish to be understood as denying that my friend is a Christian, though he seems to deny it himself. I hope he will find himself mistaken in this matter.

I have been pleased with the great interest which the audience have manifested in this discussion. They have paid marked attention to the arguments throughout; and though there have been a few, on both sides, whose feelings have been somewhat excited, the harmony of the debate has been preserved in a manner creditable to all present. Manifestations of this nature are, in fact, inevitable under such circumstances; and, for myself, I can make all due allowance for any little display of feeling that has been made.

I trust the audience will duly consider all the points involved in this controversy, ponder upon them, and study them diligently; and when they have come to a proper understanding of their force and truth, it is to be hoped that they will endeavor to comply with the laws, ordinances and commandments of the mighty King of kings, and Lord of lords—whose right to reign has been vindicated by our arguments—in order that when he shall come again, they may be prepared to enter with him upon the possession of that eternal inheritance, which is undefiled and shall not fade away, promised to the righteous.

I will now tender my thanks to this audience for their kind, respectful, and patient attention

during this discussion; and, also, to the President and the whole Board of Moderators, for the impartial manner in which they have presided over our deliberations.

[*Time expired.*]

MR. MAGRUDER'S NINTH REPLY.

Mr. President and Gentlemen:

In rising to close this discussion, on my part, I am very sensible of the embarrassment of my position, arising from the multiplicity of points which have been presented for my consideration, and the utter impossibility of replying to them, in detail, owing to the brief period now left for discussion. To recollect the mere captions of the several points which he has made, would be a matter of considerable difficulty; but even were I able to recall them, time would not now permit a review of them in such a manner as I should desire. You have seen the embarrassment under which I have labored throughout, in consequence of the superabundance of materials which I have had to work up. And you must have been struck with the contrast between my position and that of my opponent in this debate; for while I have, in no instance, sat down except under a stern necessity imposed by the rules as to *time*, adopted for the government of this discussion, he has filled out his period by the utmost perseverance; in fact, only by straining a point. The gentleman

had the affirmative position, and, therefore, it was for him to prove his proposition, while my task should have been merely to sit by and point out the fallacies in his argument. But I was not content with this merely negative position, for my object was not simply to put down error, but it was to supplant error with truth—it was to turn this discussion to some profitable account, to reward the patience and attention of this audience who have listened to this investigation with so much interest. I desired to lay before them such a mass of evidence from the Holy Scriptures, that they may be enabled to see the difference between truth and error. And hence it was that I could not be turned from my path to engage in a discussion of collateral issues oftimes attempted to be introduced. I concluded that my time would be more profitably employed in contrasting truth with error, than following the gentleman into a vain and frivolous discussion of side issues, the best result of which could have been a personal triumph, without producing any practical good to others. And if that had been my object, I certainly was not without materials to accomplish it. If, then, I have succeeded in laying before you the testimony of the Holy Scriptures upon the subject of the Kingdom of God and our future destiny, as involved in the doctrine of that Kingdom; if I have satisfactorily proved to you that that Kingdom not only is not come, but that it cannot come until those signs described in the Bible shall have come to pass, certainly I shall have succeeded in establishing the

truth; and if I have done so, the structure which the gentleman has built up must crumble to ruins.

Now, then, seeing that I cannot follow the gentleman's arguments in the brief period before us, I must rely on the indisputable authority drawn from the word of God to accomplish that for me which no review, or commentary, were they possible within the present limits of this discussion, could compass more effectually. I shall, therefore, leave the discussion to speak for itself by these prophetic testimonies, the testimony for Jesus, which is the spirit of prophecy, and that clear and cogent evidence you have before you in the writings of the Apostles. But, laying aside the arguments, and coming to look at the effects and consequences which must follow from the positions we occupy, you cannot fail to see that what I have argued for your consideration is of more importance to you than anything that he has offered. What is the prospect before you upon his hypothesis? As to the righteous, shadows, clouds and darkness rest upon it. As to the wicked, that which is most revolting to the human understanding, the destiny of eternal torment. Of this, however, he has given us little more than his own conceptions and opinions, which proved, of course, utterly powerless against the array of Scriptural testimony which I have presented in opposition to that doctrine. He certainly has not fought in this contest under the banner of the Prince of Peace, nor does he agree with his great leader, Mr. Alexander Campbell. In fact, the chief thing that the

gentleman's arguments tend to prove, is "*Orvisism*," for in truth I cannot see any other result that can come from the presentation of a doctrine which discards all belief in the Millennium. Why, most people, if not all, professing the Christian religion, believe in what is said about the reign of one thousand years upon the earth. The question which arises, is, as to whether that Millennium is to be introduced by the return of Christ to earth in person, or the preaching of the Gospel, to establish peace on earth, and good will among men. Why, undeniably, that is the position of the gentleman's great friend, Mr. Campbell. If it be not, I would like to know what is the meaning of the title of the publication which he sends out every month? You all know that there is such a publication as the "*Millennial Harbinger*," and you would feel surprised that such a periodical should be published if the editor, like his friend here, did not believe there will be a Millennium. Is there any sense, or reason, or meaning, in talking about the *first* resurrection, as the Scriptures do, unless there be a second resurrection?

Mr. Orvis.—That is all figurative.

Mr. Magruder.—The gentleman says this resurrection is all *figurative;* that is, I suppose, a resurrection of *figures!* The gentleman seems not to confide in anything literal. Whatever does not suit his purposes in the argument, is forthwith figurative, unreal, *immaterial*—it is nothing, it is no matter at all; so that we may apply to the gentleman's argu-

ments what his favorite author, Byron, says of Bishop Butler's book:

> "When Bishop Butler said there was *no matter*,
> *It was no matter what the Bishop said.*"

Paul certainly argues that these resurrections will be literal. The gentleman has not told us that he believes in a literal resurrection. Indeed, it is hard to divine what are his views upon this subject. He has given us a sort of medley here which is perfectly unintelligible, to me, at least; but if I do not understand it, it is probably because of some inherent inability on my part to comprehend the true meaning of his language.

I repeat, that I have not permitted myself to be drawn aside by any of those collateral issues which the gentleman has thought proper to introduce. He quoted from Dr. Thomas' writings, as though I was to stand up here in support of any sentiments which that gentleman may deem it proper to proclaim. I am happy to have an opportunity of saying here, what I would not hesitate to say elsewhere, that whatever he may think of that gentleman, I honor him, not only as a man of learning, but a man of elevated worth, a good man and a Christian; yet I would not follow him in religion were he ten times as exalted in intellectual, and profound in Scriptural, knowledge as he is. This is the relation in which I stand to Dr. Thomas.

But passing away from this subject. The gentleman remarked that he had answered all my argu-

ments. Do you believe that? Did he answer the last I put to him in regard to his theory of the Kingdom of God being set up on the day of Pentecost, which was thirty-three years after the birth of Christ? I argued that Christ is to reign on earth one thousand years. The Scriptures so expressly affirm, I believe, and so do you, my friends. I would fain hope, that there is to be such a reign. But I would ask you how the gentleman's theory can be reconciled with what the Scriptures teach upon the subject? If the Kingdom was set up on the day of Pentecost, and Christ was to reign a thousand years, as the Scriptures affirm, would not that period have expired long since? When the Apostle Paul says: "Then cometh the end when he shall have delivered up the Kingdom to God, to the Father," would it follow that it must come *immediately?* Why, the next event in the series is the end; but, according to the gentleman's interpretation, "it is then cometh the *beginning*," when he shall have delivered up the Kingdom; for with him the Kingdom is *the beginning*. Well, then, reconcile this if you can. How can you make these propositions consist with truth—that Christ began to reign on the day of Pentecost—that he was to reign one thousand years, and then that he was to give up the Kingdom to the Father, and yet that he is *now* reigning, when the conclusion is staring us in the face, that Christ, on that theory, has reigned already eight hundred years too long? That reduces the whole affair to an absurdity, and shows that the

gentleman has evidently planted himself upon a sandy foundation.

I beg now, my friends, to call your attention to the great conclusion before us. What does it teach? A better prospect for mankind. It encourages us by the hope of a time approaching in which there will be a new organization of human affairs upon this earth, which will be coincident with a new era of bliss and blessedness for the human race. This world has groaned under the dominion of sin and death since the creation. The contest between God and the wicked one, through man as his guilty agent, has been continued from that time to this. It is yet pending; but thanks be to God, it is soon to terminate through the agency of him who sits now upon the right hand of his Father in heaven, but who is to come in the majesty, power and glory of his Kingdom. Yes, and the God of the universe has promised, that his enemies shall become his footstool, and that death itself, the last enemy of man, shall be destroyed, and with it him that hath the power of death—that is, the devil. This, my friends, opens to us a prospect in the future, calculated to fill our hearts with joy, because it introduces us to a new era in human affairs, when we may see the whole world ruled in righteousness, by a King of God's appointment. What do the Scriptures say in regard to the world as it now exists? Why, they affirm that it lies under the wicked one. If that is so, how can it be under the dominion of Christ? Do you believe that Christ is reigning

while the devil is allowed to usurp this exercise of all power? Can you think that he would the destruction of all that is fair, and bright, and beautiful in this world, if he were in the full exercise of all his rights? Will he permit all this when the world shall be illumined by his glorious presence, and become, ultimately, the habitation of a race of immortal beings? For this is the prospect before us, unfolded in the doctrine I have laid before you. In place of this, the gentleman says, Jesus is to come down from heaven to pronounce judgment of eternal torment, in fire, upon the wicked, and destroy everything human; nay, the earth itself, always excepting *immortal* souls, and *immortal* worms, their companions.

He referred to the 20th chapter of Revelation, 11th verse, which reads as follows: "And I saw a great white throne, and him that sat upon it, from whose face the (present) heaven and the earth fled away: and there was found no place for them."

There is the termination of the punishment of the wicked. What succeeds that state of things? The one thousand years are past; Christ has diffused peace on earth, and good will among men, and we see that this promise has been fulfilled. And here we have the state of things which is to ensue after time, in the eternal age, 21st chapter of Revelation, 1st verse: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the Holy City, new Jeru-

salem, [according to the theory of the gentleman, that was the capitol of this fanciful kingdom of which he was speaking; but we see here, the new Jerusalem was, *after* the one thousand years' reign or Kingdom,] coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God, himself, shall be with them and be their God "

Look at this grand climax! See what a splendid destiny is before the race of man! It is no less than society companionship with God, for God himself will condescend to take up His residence among men on earth, and dwell among them as in Eden once, and they will be His people, and He their God.

Again, in 4th verse of same chapter, we read: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Do you not see here the consummation of that grand and glorious destiny which God conceived in the Garden of Eden, when he created man? And if man had done what He required, He should have established this government at the time, and the earth would have been filled with His glory. Just compare this with what you see written in the New Testament, and is it not in perfect keeping with our desires, aspirations and necessities? Is not this our planet? Is not this our home? Would it not be a

strange thing, if the human race were not to find their future upon this earth? Why, if, as the gentleman asserts, the world—the earth, &c.—is to be annihilated, then let me ask you this startling question on that hypothesis: Has not the devil prevailed over the Almighty in this great contest? Is it not indispensable that what I have been laying before you should be true, in order that God's promise should be realized, that the seed of the woman should bruise the serpent's head. The truth of the doctrine of the existence of the Kingdom of God, now on earth, cannot be maintained in view of the dominion which Scripture assigns to the wicked one over the world, which is to cease only when God's "Kingdom comes, and His will is done on earth as it is in heaven."

I shall now leave this great subject before you, and take occasion here to tender my thanks to the audience for the patience and attention, with which they have listened to this investigation. I beg leave, also, to tender my grateful acknowledgments to the gentlemen who have presided during this debate; and trust that the result of our labors here will go forth, that all may read and decide for themselves, in regard to the relative merit of the arguments which have been urged before you. Judging, with reference to the great fundamental truth contained in the Bible, they will hardly fail to arrive at a correct conclusion of their relative truthfulness and conformity to Scripture. With an intellectual apprehension of the doctrine advanced, *tested by that unerring stand-*

ard—the word of God—they will be at no loss to decide which they will adopt for their future guidance.

In conclusion, it only remains for me, again, to tender my thanks to the audience for their kind attention and patience, during this debate, and to you, Mr. President and Gentlemen, especially, for the courteous, impartial and dignified manner in which you have discharged the delicate duty assigned to you, on this occasion, by the free choice and confidence of your fellow-citizens.

THE END.

ERRATA.

Page 9, line 9th from top, insert "*their*" before "*being.*"
Page 13, line 5th from bottom, read "*memoirs*" for "*memories.*"
Page 15, line 6th from bottom, read "*merits*" for "*merit.*"
Page 25, line 16th from bottom, read "*intolerable*" for "*itolerable.*"
Page 28, line 14th from bottom, read "*aiona*" for "*aioua.*"
Page 44, line 2d from top, read "*fact*" for "*faat.*"
Page 72, line 1st from top, read "*if*" after "*and.*"
Page 76, line 2d from bottom, omit "*it*" after the word "*that.*"
Page 109, line 3d from bottom, read "*animals*" for "*animal.*"
Page 114, line 11th from top, read "*Dobney*" for "*Dabney.*"
Page 151, line 12th from bottom, read "*spirit*" for "*spirits.*"
Page 154, line 3d from top, read "*suffering*" for "*punishment*"
Page 177, line 8th from bottom, read "*Apollo*" for "*Appollo.*"
Page 190, top line, read "*in*" for "*into.*"
Page 198, top line after "*constituted*" read "*of.*"
Page 291, line 14th from top, read "SUBJECT" for "*subject.*"

ADDITIONAL ERRATA.

Having had no opportunity of reading the proof of my speeches, I find, on examination, that several errors of importance have occurred, a few of the more important of which are hereby corrected. There are others of minor importance, which the reader will please correct as he reads.

E. E. ORVIS.

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Page 102, 16th line from top, read "οργη" instead of "οργες."
Page 141, 11th line from bottom, read "ἁδης" instead of "ηαδες."
Page 158, 5th line from bottom, read "δικην" instead of "δικεεν."
Page 159, 5th line from top, read "ολεφρος" for "αλεφρον."
Page 206, 7th line from bottom, read "*every*" for "*any*."
Page 275, 3d line from top, read "*argued*" for "*agreed*."
Page 276, 6th line from top, read "*transaction*" for "*translation*."

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